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MANUAL OF ETIQUETTE

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MANUAL OF ETIQUETTE

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"Good manners are the shadow of great virtues."

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31 & 33 BARCLAY STREET.

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PREFACE.

THIS little volume has been compiled in response to the request of several prominent educators, who deplored the fact that no book of its size, embodying *purely American etiquette*, was in existence. It is the outcome of the author's extended experience and observation, reinforced by the authority of the best writers on the subject, and as such, is submitted to those engaged in the instruction of the young, in the hope that it may be of some assistance to them in their arduous task. So far as the essentials of good-breeding are concerned, she is well aware that these cultivated ladies need no guide; but, like precious stones, these are placed in a setting, made up of the social forms and customs which, in America, owing to the rapidly-changing conditions of society, are being constantly changed, added to, amended; hence the necessity of such little manuals as this, which those who use it may feel satisfied will be changed whenever the rules which it embodies are changed.

NEW YORK, *August* 19, 1888.

INTRODUCTION.

"Kind nature is the best; those manners next
That fit us like a nature second-hand
Which are indeed the manners of the great."

1. In these lines of Tennyson's is contained the whole philosophy of social etiquette. "Kind nature is the best;" that is, if one habitually entertains kind thoughts of others and sincerely desires to make them happy, she possesses the essentials of good-breeding; if, unfortunately, this be not the case, society demands that she act as though it were, and counterfeit those beautiful Christian sentiments till they fit her like a nature second-hand.

2. It is for this reason that a French writer, in her recent book on etiquette, declares that she is entirely of the opinion of those who hold that Christianity (and Catholicism is the only true Christianity) "is by excellence the religion of the well-bred." It does not, of course, teach the usages and customs of good society, any more than it prevents the acquiring of manners and habits dis-

agreeable to others; still, by following strictly the precepts of charity, the greater part of the little faults which render people displeasing to their neighbors will be avoided.

3. "In truth, when one is truly charitable," continues the same author, "one becomes better day by day. The soul expands and rises above petty faults; personality and egotism disappear or become much lessened; and one begins to take heed of the tastes, the opinions, and the wishes of those who surround her; and gradually arrives at the point of feeling happy only when they are happy."

4. On the contrary, people who think only of themselves, are rarely well-bred. Good-breeding consists in the observance of countless trifles, some of which are impossible to describe, and those who have no wish to be well-bred, are exposed to suffer, like everybody else, from infractions of the laws of good-breeding, without being able to define exactly what has annoyed them.

5. Good-breeding is therefore based on the precept, "Do unto others as you would that others do unto you." This is the foundation on which a superstructure, consisting of a knowledge of the social usages, fashions, and customs of one's time and country, must be built.

6. These social laws are to the world exactly what the rules are to a convent school. The latter contain the etiquette of school-life, and ordain what shall be done under different circumstances; as when entering or leaving the class-rooms, study-hall, or music-hall; upon encountering teachers or other Religious in the corridors; when visitors enter during recreation, or when the pupils are at work; upon going to the parlor to visit relatives; in a word, they indicate how the pupils are to act in every situation incidental to school-life, and the good sense of the latter tells them that such explicit directions are designed to spare them the embarrassment which ignorance always causes, and help them to cultivate the quiet self-possession and ease which mark the lady.

7. The rules which govern social intercourse cover a much wider field and are much more complicated than those of the convent. To many it is left to learn them from experience; but this is apt to be a very unpleasant experience, and would very much resemble that of a pupil who should enter a school and never have the rules explained to her, but be left to find them out from observation and experience, or perhaps from transgressions of them, only revealed to her by the amused glances or unkind comments of her fellow-pupils.

8. It is in a spirit of kindness, therefore, to young girls that this little book has been compiled, in which the etiquette of the principal phases of life has been defined, in order that, when their education shall be completed, a knowledge of the customs of the world, into which they are about to enter, may be comprised among its advantages. The most intellectual, the most accomplished, the most beautiful, cannot afford to remain ignorant of them ; while the most insignificant who is familiar with them will be entitled to consideration as a lady.

ETIQUETTE

IN RELATION TO ONE'S FELLOW-PUPILS.

A face with gladness overspread,
Sweet looks by human kindness bred,
And seemliness complete that sways
Thy courtesies, about thee plays.— *Wordsworth.*

1. Life in common can only be rendered pleasant and agreeable at the price of mutual concessions and continual little sacrifices of self-love. If every one realized this truth, there would be fewer of those little disputes which lead to coldnesses, and often to broken friendships, besides seriously marring the peace and harmony which, though they existed nowhere else, should reign in convent schools.

2. Try, therefore, to cultivate the habit of courtesy. It has been said that it is the distinctive excellence of woman; her natural delicacy, her greater power of sympathy, her instinctive refinement, making its cultivation easier to her than to man.

3. Its basis is sympathy—sympathy with the interests of one's neighbor. Of that perfect woman drawn by

Solomon, it is recorded that in her tongue is the law of kindness. The law of kindness—here in one tiny phrase we have all the conditions of courtesy summed up.

4. Therefore be kind. "Kindness is the overflowing of self upon others," says Father Faber. "We put others in the place of self. We treat them as we should wish to be treated ourselves." And this is the golden rule of courtesy.

5. Thus the truly courteous young girl will evince proper respect for her superiors, spare the feelings of her inferiors, and be as agreeable as possible to her equals, while manifesting a tender regard for the shy, the sensitive, the awkward, and, above all, for the deformed.

6. She will regard with indulgence the views, wishes, opinions, and even the whims of others; will respect their prejudices without yielding to them, and abstain from all hasty censures or harsh judgments.

7. The habit of sarcasm is one which the spirit of courtesy will always rebuke, especially in woman. There was a deep truth symbolized in the old myth which represented pearls and diamonds as falling from the virtuous maiden's mouth every time she spoke.

8. When any request has to be refused, it should be done as gently and as courteously as possible. It is an

ungracious role—that of refuser—but courtesy can go far to make it less so.

9. It has been said that it is a supreme test of good-breeding to confer a favor with such a grace that the recipient is under the impression that he is conferring a favor in the act of consenting to receive one. To do this would be to attain to an almost ideal refinement, but every young person should endeavor to approach it.

10. If a pupil knows anything in regard to a fellow-pupil's family or to herself personally, which might disparage the latter in the estimation of the school, if it were known, courtesy as well as Christian charity demand that her lips be sealed on the subject.

11. If, on the other hand, she learns of anything in regard to any of them which troubles her conscience, she should mention the matter to none of her companions, but confide it at once to the Religious whose position and relation to the pupils make her the proper person to be informed.

12. When a young girl is summoned to the parlor, she should try to make the visit of her relatives or friends as pleasant as possible. Especially should she endeavor to be agreeable if it is her parents who have come to see her. They have made a sacrifice of her society, and, in many cases, sacrifices of a pecuniary nature as well, in

order that she might enjoy the advantages of the convent, and therefore she should be careful not to mar their pleasure in seeing her, by displaying coldness, lack of interest in home affairs, or by grumbling.

13. If they bring friends with them, she should try to be as affable as possible, and forbear enlarging upon home topics, introducing some subjects of general interest instead. If it be customary, she should offer to have the strangers shown through the institution; and, in short, endeavor to make their visit as interesting as she can.

14. If, during the visit, any of the Religious join the group, the young girl should introduce any of it who may be strangers to her, and offer her a chair, but not the one from which she has just risen, unless there be no other procurable.

15. It is while they are young that girls should acquire the habit of a graceful sitting posture. Remember that very little latitude is permitted to woman in this respect; good-breeding exacts that even her feet be never crossed.

16. The fewer gestures a lady makes the better. She should be as tranquil in demeanor as possible. Also let her refrain from the useless repetitions of such phrases as "She says," "I said," and the use of colloquialisms such as, "Don't you know," "You know," "Listen here,"

"All right," "Go along," "Good gracious!" "O my!" etc. If the habit of using them be acquired in youth, it is very difficult to break it in maturer years.

17. A genuine hearty laugh is one of the pleasantest sounds in the world, and is frequently of inestimable service in driving away the "blues," clearing the moral atmosphere, and putting us in a better humor with the world.

18. But laughter, especially a lady's laughter, must never be rude or boisterous. The "loud guffaw" bespeaks not only the "vacant mind," but hopeless vulgarity as well. By restraining our laughter from coming in a burst, or letting it reach too high a note, it can be made conformable to the laws of good-breeding; observation and intuitive refinement can make it graceful.

19. The spirit of true courtesy is as much opposed to undue familiarity as to rudeness. It should, therefore, be remembered that in the world only the very closest friendship justifies one in laying a hand on the arm or on the shoulder of another. Of course, in the intimate life of school-girls, so formal an etiquette as this would be impossible; still it should exist among them in a modified form, sufficient to deter them from the silly practice of embracing and kissing when not the slightest occasion exists for such demonstrations. As for nudging, it is so

essentially vulgar that it seems hardly necessary to comment upon it.

20. All familiarity, as evinced in touching the persons of others, is opposed to that reverence which should be entertained for them as the temple of the soul, and tends to dissipate that delicate reserve which should clothe a young girl's nature, like the silver mist which rests like a benediction on the landscape in the early morning.

21. This reserve, this instinctive shrinking of the innocent soul from too close a contact with the world, which has its root in the purity which Catholicism inspires, and frequentation of the sacraments preserves, has been called by Protestant writers the "conventual charm." Thus it may be said to enter into the birthright of every Catholic maiden; how rare and precious a gift we only realize when we see its possessor contrasted with the hoydenish or smart "girl of the period."

22. To conclude, I would earnestly advise every young girl to be faithful in her observance of the rules of the institution. They are designed to teach her the important lessons of self-control, respect for superiors, and regard for her equals, three things without which all education, though it embraced every science and accomplishment known to humanity, were worse than useless.

THE ETIQUETTE OF DRESS.

Fortunately the latitude permitted to pupils of convent schools, in this respect, is not very considerable. Even where the rules do not require them to wear a black or brown uniform, plainness and simplicity in dress are insisted upon. I need not, therefore, enlarge upon this portion of my subject.

1. Perfect cleanliness of person is the first essential of a lady. Baths should therefore be taken frequently, and the portions of the person which are exposed to view, washed thoroughly every day.

2. The teeth should be kept scrupulously clean. This can be accomplished by brushing them with warm water after every meal, and once or twice a week with salt, or a preparation of chalk and orris-root. Sound teeth are so essential to the purity of the breath and to good digestion, on which our health largely depends, that the utmost care should be taken to preserve them. A dentist should be consulted at least once a year. American dentistry has reached such perfection, that with this precaution one can preserve the teeth to old age.

3 The hair should receive its share of attention, as it soon shows neglect. It was formerly considered proper to wash the head once a week, but the latest scientific advices on the subject counsel washing it only once a month,

and then in tepid water only. Borax, ammonia, alcohol, even Castile soap, are said to be highly injurious to the delicate roots of the hair. It should be kept clean by means of thoroughly clean brushes and combs. These can be kept in that desirable condition by frequently washing them in water containing a little ammonia or borax, and drying in a dark place.

4. While at school, the hair is of course worn in some simple fashion. After leaving school, every young girl should remember that the arrangement of her hair is one of the most important factors in her personal appearance. She should, therefore, never blindly adopt any style that happens to become the fashion without first examining into whether it is suited to her face, and calculated to show her good points, or not. Often a style is invented by or for some leader of fashion, simply in order to cover up some defect.

5. While at school, it ought not to be a difficult matter to keep the hands white and soft, with pink tapering nails, each displaying the little half-moon at its base. After leaving school, if they become hardened or roughened from housework, or from any of the sports now fashionable—such as tennis, croquet, and the like—they can be easily restored by coating them with cold cream or vaseline, and drawing on a pair of loose old gloves, when going to bed. It is also well to put on old gloves if about to engage in any work which may stain them.

6. Always dress plainly for the street. A simple costume, made becomingly, and with the always indispensable adjuncts to a lady's attire of well-fitting gloves and shoes, is appropriate to the occasion, and this imparts to it a grace and charm that would be lacking to a more magnificent costume.

7. Never wear diamonds on the street. American women have been laughed at in Europe for this practice, until the most fashionable class have learned to discontinue it. But I regret to say that many, whose education should have inspired them with a better sense of the fitness of things, still adhere to it. Only a little while ago, I noticed two young married ladies, both graduates of convents, and devout Catholics, assisting at a requiem mass, wearing large diamond earrings. The Catholic ladies of Europe are noted for their exquisite taste, and it is painful to see American Catholics fall so far below their standard.

8. I sincerely trust, therefore, that every young girl who reads this little book, will resolve to reserve her jewelry for occasions when her costume and surroundings shall be suited to their magnificence. And even though she should lead so restricted a life that such occasions may be lacking, I must still beg of her, if she would not be stamped as vulgar in the eyes of all truly well-bred people, not to wear jewels on the street.

9. When making calls, a rich costume may be worn, provided it be quiet in tone, unless one is to occupy a carriage, in which case more latitude is permitted.

10. Perfumes should be used very sparingly. Sachets filled with perfumed powder, laid in the wardrobes and drawers which contain the garments, will impart to them the delicate fragrance, which is all that good-breeding permits.

11. In her own home, a lady should always be neatly dressed, so that in case she has to see any stranger she may be able to present herself without delay. Moreover, neatness in dress is a source of moral power, in that it enables her to command a respect from the members of her household, and especially from servants, that would be denied to one who displayed slovenliness in her attire.

12. In fact, slovenliness is one of the most disgusting faults of which a woman can be guilty, and would neutralize the effect of the most splendid virtues, could they exist in combination with it. Moreover, it is usually the vice of those who are addicted to over-dressing when going out.

13. Upon coming in from the street, the garments which are taken off should be carefully dusted before being put away. If strings or buttons have given way, or any damage occurred to the costume, it should be repaired

at once, as if not, it may be forgotten until one wishes to don the garment again, and thus, perhaps, occasion delay and considerable annoyance to others.

14. When going to church, a quiet costume should be worn, such as will cause no distraction in the minds of others. Many well-bred non-Catholics are very careful to make a modest, careful toilet for this occasion; with how much more reason, then, should Catholics refrain from anything like display in the house of God?

15. At commencement exercises, the costume should be characterized by freshness and *simplicity*, which are the best setting for the youth and grace of a young girl. The hair should be arranged on the head in some simple fashion, and not curled too elaborately in front, although a few softly curling locks on the forehead wonderfully improve some irregular faces. But if one looks well with her hair brushed back, she should be thankful, and not forfeit the look of distinction which such a fashion bestows, in order to be like her companions.

16. To wear jewels on such an occasion is, to say the least, as vulgar as it is ridiculous, and affects any one of good taste like a discordant note in an exquisite harmony.

17. "What do you think of our convent girls?" I asked of a distinguished foreign visitor at one of our con-

vent commencements a few years ago. "I think they are charming," she replied; "so slender, so graceful, so intelligent-looking. There is only one thing to find fault with —they are in many cases over-dressed. But for that, they would be perfect.

18. As an American and a Catholic, I naturally resented her remark, but was forced to admit it had some foundation. The great prosperity which our country has enjoyed, the fact that most of its Catholics are the architects of their own fortunes, and consequently destitute of any traditions on the subject by which to be guided, together with their noted indulgence towards their children, too often make the purse, and not the judgment, decide what is suitable. The only way to remedy this, is to have strict and well-defined rules on the subject, such as I am told are in force in many convents of the United States, enforced in all.

19. When a young girl is about to make her entrance into society, the same simplicity should be the note of her costume. There will be plenty of time for magnificence; but the morning of life, with its exquisite freshness, its glorious radiance, needs it not; as well "gild refined gold," or impart an artificial perfume to the dewy woodland violet.

20. I trust that no one whose eyes may fall upon this page will ever prove so disloyal to her faith and to

her education as to dress immodestly. It is a vice now terribly prevalent in American non-Catholic society, but as far as my observation and information extend, it has made but comparatively slight inroads on Catholic society. It is for the present generation to extirpate it by dressing always in a manner consistent with Christian modesty and with the reverence due to the body in view of its glorious destiny.

21. When receiving calls, do not make too showy a toilet. A quiet, pretty costume is always in good taste.

22. When invited to a garden party, one may dress in a light gay costume. But she must be sure to have the hat or bonnet in harmony with it, as the former is worn all day.

23. For a formal dinner, a very rich evening costume is proper. But for an informal dinner at a friend's house, any pretty costume of silk, or even cashmere and silk, or lace, is proper.

24. In a word, one's costume should always be suited to the spirit of the occasion, and characterized by simplicity rather than by magnificence.

ETIQUETTE OF THE TABLE.

1. There is no severer test of good-breeding and refinement than the conduct of a person at table.

2. Too great stiffness and constraint are to be avoided as carefully as all lounging or careless attitudes —such as placing the elbow on the table and leaning the cheek on the hand, needlessly fingering the glass or silver, cutting the bread into tiny pieces with the knife, or moulding it into little pellets with the fingers, etc.

3. When invited to a formal dinner one should always wear gloves, which are removed as soon as one is seated at table.

4. The folded napkin contains a roll, which the guest removes, and then proceeds to spread the napkin over the lap. Whenever it is necessary to use it during dinner, only one corner—usually the left—is raised to the lips.

5. All formal dinners—and many informal ones—begin with oysters on the half-shell, which each guest finds already served at her place on a majolica plate, with a bit of lemon in the centre. These are eaten with a peculiarly shaped fork, called an oyster-fork, which lies at the right hand of the plate. The lemon is to be squeezed over them. Red and black pepper are passed

by the servants, and the guests choose the one they prefer. When oysters are not in season, Little Neck clams are served in their place. Thin brown bread and butter is eaten with either kind of shell-fish.

6. When no shell-fish is served, the dinner begins with soup, which each one proceeds to take upon being served, without waiting for others to receive theirs. It must be eaten from the side of the spoon, which should never be filled, and in a noiseless manner. The hissing sound made by many people is a cardinal offense against the laws of good-breeding.

7. Half a ladleful of soup is usually the quantity served. Sometimes this may be increased to a ladleful, but it is never served twice. One should never scoop up the last drops of soup in the plate, nor tilt it to obtain them.

8. After the soup has been removed, fish is served. This should be eaten with the aid of a fish-knife (rather small, and of silver) and fork ; but when the former is not provided, and the fish is full of bones, as shad, for instance, an ordinary knife may be used. When it is comparatively free from bones it may be eaten with the fork in the right hand, and a small crust of bread in the left.

9. The knife must never be raised to the lips under any circumstances. When it is said that any kind of food must be eaten with its aid, it is simply meant that the

knife shall be used to cut off a small piece, to be conveyed to the mouth with the fork. In this way, of course, the knife must be used for sweet-breads and cutlets, roast beef, game, and such like dishes, while *croquettes*, *timbales*, *rissoles*, and similar dishes can be managed with the fork alone.

10. The fork and the spoon are therefore the only implements which good-breeding permits to be raised to the mouth; and when to use the one and when the other of these requires careful study and observation to properly determine. At present the fork is rapidly usurping the province of the spoon, until it looks as if nothing save the food whose consistency renders it impossible for the fork to convey it to the mouth, will be left for the spoon to manage.

11. Never pack the fork. One often sees, when traveling and in restaurants, a vulgar practice of holding the fork right side up in the left hand. Sometimes the hand supports it beneath; more frequently the entire hand enclasps it from above; but invariably it is packed like a beast of burden. Happily, it is only men who are usually guilty of this horrible practice, but I have seen women, who would hotly resent being termed anything but ladies, do it as well.

12. When the fork is used with the knife in cutting, it is held in the left hand—at all other times, in the

right. Thus it is used in eating vegetables, except such as absolutely require a spoon, like stewed tomatoes, for instance. Pease are always eaten with a fork.

13. Asparagus can be taken by the white stalk, dipped in the sauce—of which a spoonful on one's plate is sufficient if it be served separately—and conveyed to the mouth with the fingers. Green corn may also be eaten with the aid of one hand, but both must never be used.

14. Olives, celery, and radishes are also conveyed to the mouth with the fingers.

15. At formal dinners, at which several kinds of wines are served, many ladies make it a rule to take none, and it would be well if all young girls would follow this good example. At most, I would recommend only a very moderate use of one kind of wine. And in cases where the guest does not intend to drink it, she should not permit the servant to fill her glass.

16. After the heavy roast at dinners of this kind, Roman punch is usually served, which is eaten with a spoon. Then follows the game, which requires both knife and fork; then the salad and cheese; then the ices and sweets, and finally the fruit, coffee, and liqueurs.

17. Salad is eaten with a knife and fork, for it is impossible to manage a large leaf of lettuce without

cutting it. Moreover, as bread, butter, and cheese are always served with the salad, the need of the knife is obvious.

18. Cheese must be eaten with a fork. In fact, soft cheeses, such as Brie, Neufchatel, and Limburger, must be; there is no other way. Some people convey morsels of hard cheese to the mouth with the fingers, but I would advise the use of the fork.

19. Cabinet and plum pudding, and all puddings of a like consistency, are eaten with a fork; also jellies and hard ice-cream.

20. Ices are eaten with a spoon, as are strawberries and cream, peaches and cream, and melons. When strawberries are served without cream—the most healthful way, it may be remarked—they are eaten with a fork.

21. Bananas must have the skin cut lengthways on the upper side and laid back. The fruit is then eaten with the fork alone. Pineapple must be eaten with the aid of both knife and fork, as the latter is of itself manifestly unequal to the sundering of the stout fibres of this esteemed delicacy.

22. Pears and apples must be peeled with a silver knife, cut into quarters, and then picked up with the fingers. In the absence of a fruit-knife, an ordinary knife must of course be used.

23. Oranges should be peeled, and may then be cut or separated as the eater chooses. A nice way of eating this fruit when served for breakfast, is to remove the skin and then raise the orange on a fork and absorb the juice with the lips, leaving the pulp. Another way is to cut the orange into quarters without peeling it; then to loosen the peel sufficiently at one end of each quarter, to take hold of in order to raise it to the mouth. After absorbing the juice—which is the only healthful portion of the fruit—place each piece upon the plate, with the skin upward, so that the unsightly pulp may be hidden from view.

24. Grapes must be eaten from behind the hand, which must be kept half closed in order to permit the stones and skins to fall into the fingers unobserved, and thence to the plate. Do not swallow the stones of small fruits; it is extremely dangerous.

25. Nuts are cracked with the nut-cracker, and their meat conveyed to the mouth with the fingers.

26. When the finger-bowls are placed before the guests, they should never take the little embroidered napkin or doily, which is placed beneath the bowl, to wipe their fingers, as it is only for ornament. The doily intended for this purpose is usually laid beside or on the top of the finger-bowl.

27. At the close of formal dinners, it is usual for the hostess to give the signal for the ladies to retire to

the drawing-room and take their coffee, leaving the gentlemen to their wine and cigars. But frequently, both at grand banquets and pleasant informal dinners, the ladies have their coffee served at table. This is a point for the host and hostess to decide, but before doing so, they should ascertain whether any of the ladies mind smoke. After dinner, coffee is served in small cups without milk—hence it is called *café noir*. Small spoons, suited to the size of the cup, are served with it, to stir it.

28. Upon leaving the table at a formal repast, the napkin should not be folded, but either laid alongside of one's plate, or let drop to the floor. Upon all other occasions one should do as the hostess does.

29. Bread should always be broken—never cut. A portion of a slice of bread should never be broken off a slice on the bread-plate ; the whole piece should be taken. Hot rolls and biscuit should always be broken open.

30. If blackberries or huckleberries are served without cream, they are eaten with a fork ; if with cream, a spoon must be used. All stewed fruits and preserves are eaten with a spoon.

31. In by-gone days, etiquette permitted eggs to be eaten out of the shell only, and when Benjamin Franklin visited France as our envoy during the Revolution, it is said that his custom of making a ragout of his eggs excited the laughter and ridicule of the elegant French

court. But now, any one who wishes may break eggs into a glass, or upon a plate, without transgressing the laws of good-breeding.

32. Such cakes as éclairs, small tarts, and all that contain jelly or meringue, should be eaten with a fork; dry cake may be raised to the lips with the fingers in small pieces, which should be broken off the slice if large. Very small dry cakes may be raised whole to the mouth.

33. Large mouthfuls should never be taken, nor the lips kept apart while chewing, as nothing is more disgusting than to see food in process of mastication. Any noise in eating should also be carefully avoided, and no attempt made at speaking while the mouth is full.

34. The handkerchief should never be used at table without necessity, and then as quietly as possible.

35. The elbows should be kept as close to the body as possible during meals, as they frequently prove a source of annoyance to the neighbors of people who seem unable to manage their knives and forks without thrusting these members away out from their bodies.

36. At school, the passing of dishes and various other table duties devolve upon the pupils themselves, who should therefore perform them with the utmost courtesy. Nothing should ever be handed to another with averted face; or worse, with a look of annoyance at being

forced to render the service. It should also be remembered that comments upon the appetite or tastes of one's neighbors are in extremely bad taste.

37. When the plate is to be passed for a second quantity of any dish, the knife and fork may be laid on the cloth, unless they are in a condition to soil it; in which case they may be held in the right hand over the cloth. When not in use, the knife should be laid on the upper right-hand side of the plate. When both the knife and fork are put down finally, they should be laid diagonally across the plate with both handles toward the right hand. When small salt-cellars are placed before each person, the knife may be used to convey salt from them to the plate.

38. At all informal and family dinners, the hostess or mistress of the household helps the soup and the host carves, so that all the dishes appear upon the table. Even at a plain dinner, only a half ladleful, or, at most, a ladleful of soup should be served, and no one should ask for a second portion.

39. Carving is an art of which no one can afford to remain in ignorance, for there will surely arise seasons in every experience in which a knowledge of it will be invaluable, if not essential to the proper performance of one's duties. Every young person, therefore, should try to acquire its principles.

40. In carving either baked or boiled whole fish, the fish-knife should be passed by the side of the back fin from the beginning of the tail to the head; it should then be cut from the back fin down to the middle of the under part of the fish, in small portions, which can be easily raised with the fish-knife to put on plates. After one side has been served, the fish may be laid over on the dish, and the other side treated in like manner.

41. When only the head and shoulders of fish are served, as is frequently the case with salmon or cod, the proper way to carve is to pass the knife through the middle of the upper part from the end to the head, and then cut from the top of the back down to the under part. This enables the carver to serve either the thick portion from the back of the neck or the rich under part of salmon. In the case of cod, a small piece of the sound should be served with each portion.

42. A mackerel may be served to four people, by passing the knife between the upper and under sides from head to tail, and dividing each side into two portions. Fried soles must be cut across through the bone and the shoulder end helped first. Small fish, such as smelts, butter-fish, small flounders, etc., should be helped whole.

43. When served as a course at a meat dinner, fish is never helped the second time; but when, as with Catholics on days of abstinence, it is served as the main

dish, there need be no hesitation in asking for a second portion.

44. The carving-knife and fork for meat should be first-class in every respect, and the condition of the knife looked to before the meal. The carver should never stand up; that is considered vulgar.

45. When beef is boned and rolled tightly before cooking, the carver is enabled to do his work to much greater advantage. When this has been done, the sirloin is laid upon the dish on one end, and even slices are cut across the grain of the upper surface. Otherwise, it is cut lengthwise for the upper cut, and across for the under cut.

46. When ribs of beef are boned before cooking and then rolled, slices are cut obliquely off one end of the roll. Otherwise, they are cut in thin horizontal slices over the whole surface.

47. A saddle of mutton is carved parallel with the back bone, the knife running through the lean quite to the bone. If the slices thus obtained are very large, they may be cut into two parts. A leg of mutton should be cut across the centre and slices served from the knuckle side, which should be at your left, or the opposite, according to choice. The little tuft of fat which lies near the end is a delicacy, and as such should be distributed among those present. A loin of mutton should be cut

down between the bones into chops, or parallel with the joints.

48. A shoulder of mutton should have a cross incision made on the fore-part of the shoulder, and slices be served from both sides of this, and then lengthways along the shoulder-blade. The knuckle side should lie toward the right hand.

49. A quarter of lamb is carved by laying the knife flat and cutting off the shoulder; the proper point for incision will be indicated by the position of the shoulder. Then separate the brisket or short bones by cutting lengthways along the breast. Serve from either part as desired. A leg of lamb is cut across the loin lengthways.

50. A fillet of veal is cut in thin horizontal slices, like a round of beef. The dressing is taken out and helped with a spoon. Breast of veal should be divided by cutting the brisket or soft bones, the same as the brisket of lamb.

51. Hams may be carved in three ways. Firstly, by making the cuts from the upper surface toward the bone in the centre, in which case the knuckle lies toward the carver's right hand; secondly, by beginning at the thick end; thirdly, by beginning at the knuckle and cutting in a slanting direction. In the latter cases, the knuckle must lie toward the left hand. Ham must be cut

in extremely thin slices, one of which is a sufficient accompaniment to fowl or veal. Tongues are cut across in thin slices.

52. To carve a haunch of venison properly, an incision must first be made across the knuckle end right into the bone, to set free the gravy. Then slices are cut the whole length, pieces of fat being helped with the lean. Currant jelly is usually served with this dish.

53. The knife for carving poultry and game must be lighter and smaller than that used for meat; the point more peaked, and the handle longer. To carve fowls the fork should be fixed firmly in the breast, then the knife slipped under the legs and laid over in order to disjoint them; then the wings should be removed, and after them the wing-side bones and the merry-thought. The breast should be helped first, then the wings, the liver-wing being the next best part to the breast.

54. When ducks are served, it should be in pairs, because only the breast may be counted on as tender. If wild ducks are very small, it is proper to share the entire breast between two guests; the rest is made into ragouts or similar dishes. Small birds, like wild pigeons and squabs, quail, woodcock, and snipe, are served whole to each guest. The toast under woodcock is always served with it. Large game-birds, such as partridge, pheasant, moor-fowl, prairie chicken, and grouse, are carved from

the breast when they are large, and halved or quartered when small.

55. Too many vegetables should not be served at a time; one along with potatoes is sufficient with each course. Pease and asparagus are often served as separate courses.

56. After young girls have left school, especially in large families where there are not many or well-trained servants—the latter is nearly always the case in the United States—they should devote themselves to making the family meals as refined and elegant as possible.

57. It is not necessary for this to have expensive dishes; on the contrary, the more one studies the subject the more surprised will she be to find how much may be accomplished in this way with even the most limited resources. Her first care should be to provide herself with one of the many excellent works on the subject of household arrangement now before the public—any of Miss Corson's, for instance, which will prove her friend in need, her inspirer when in doubt. From its pages she will learn how to make delicious salads, a dish which should be served at every dinner, however simple, and numberless other light dishes, whose preparation requires no great toil.

58. She should also accustom herself to do the marketing, which the instructions of her mother and the

exercise of the faculty of observation by herself, should soon enable her to perform in a manner acceptable to those for whom she caters, and this even though economy be the motto upon her banner.

59. By insisting upon the waitress displaying the same care and precision in the performance of her duties when only the family is present, as she would if guests were at the table, the annoyance, frequently amounting to positive torture, attendant upon the entertaining of friends at meals, would be avoided. It is the little things which the ignorant are apt to despise—such as having the bread served in a real or plated silver bread-basket, or on a pretty platter; the cheese on a cheese-dish, with a napkin round it; the butter molded into balls, or some other shape, and placed in a pretty butter-dish; the serving of finger-bowls, etc.—whose importance in adding to the daintiness, and therefore to the zest of the meal, is fully recognized by the truly cultivated. And above all, even though the ladies of the family should have to assume some extra household duty in order to have it so, there should be abundance of clean table-cloths, and fresh napkins at least every day.

60. Where one does not own conservatories—and they are not common, any more than are the incomes which enable one to view florists' bills with indifference—a growing plant, such as the umbrella plant, for instance, in one of the pretty china pots now within the limits of

even the most slender purses, makes a pretty centre-piece for the middle of the table, casters being no longer fashionable. A square of bright plush—embroidered, if one pleases—and appropriately finished, should be placed beneath it.

61. The limited space afforded by this little work prevents me from dwelling as long as I would like upon this most prolific subject. I have merely indicated the direction in which a young girl's efforts should be made, leaving to Time, and the needs and situations peculiar to each household, to suggest numberless ways of adding to the grace and refinement and simple elegance in which Catholic households should be unsurpassed.

62. It will be by such efforts as these, which will help to lighten the heavy burden of her mother's cares, that she will best repay the latter for the tenderness and devotion lavished upon her since infancy, and make home pleasant to the father, whose energies are daily consumed in the struggle of business. Nor need her other duties be forsaken for this work; a wise economy in the use of time will enable her to keep up her accomplishments and her chosen studies, and yet be what every Catholic maiden should be—

"A Mary in the house of God,
A Martha in her own."

ETIQUETTE OF EPISTOLARY CORRESPONDENCE.

"Woman is the genius of epistolary correspondence."
—*Bulwer.*

With our ancestors, the writing of letters was a much more formal and stately affair than it is with us. They thought nothing of covering, with their crow-quill handwriting, three large pages, which, with their edges neatly tucked under each other and, in the absence of envelopes, sealed with a wafer or sealing-wax, went from State to State, or country to country, often bearing the first news of some great public event, so that if the recipient were a public-spirited citizen, he was expected to let his neighbors have the full benefit of its perusal. The sending of such epistles was expensive—twenty-five cents from New York to Boston. But in our day, the newspapers, fed by marine cables and the electric telegraph, acquaint everybody with the events which transpire in the civilized world a few hours after their occurrence, thus largely doing away with letter-writing as a fine art; while, on the other hand, cheap postage and, above all, postal cards have established the habit of brief, frequent, and unceremonious communication between both near and distant points.

The habit of writing long letters, however, still survives to a certain extent among women, probably for the reason that it is an art in which even the most determined opponents of their claim to success in every other line,

allow that they excel. Thus De Quincey, the great English author, declares: "If you would read good English, you must rifle the mail-bags and read the letters written by women to one another." Since, therefore, the aptitude of women in this respect is so frankly granted, it remains for every young girl to develop it by thought and practice. Especially should she endeavor to learn how to write a graceful note, for this is a duty sure to be entailed by countless incidents and situations of social life; and she who can do it well is sure to be commended.

1. So long as one acquires a practiced, elegant hand, it matters little whether one writes the large angular English, the fine, clear Italian, or some one still more characteristic. But one should use plain, thick, unruled English paper and black ink.

2. The custom of leaving a margin, which imparted a certain look of finish to a letter, is now obsolete, and people write close to the edges. But in mercy to their correspondents, people should not *cross* their letters.

3. As the stately fashion of sealing letters is now revived, every one should learn how to do this properly. To begin with, the engraved stone seal should be touched lightly with linseed oil, to keep the wax from adhering to it; then, after being dusted with rouge powder to take off the gloss, it should be pressed quickly but firmly on the melted wax, and the result will be a clear, definite oval.

If one has no family crest, she may have the initial letter of her family name engraved on a seal, or use a cameo, but not a thimble or a coin.

4. The best form is to have neither crest nor monogram upon one's note-paper, but simply the writer's address, printed in gilt letters at the top of the sheet. This gives a pretty finish, and is also of great service in reminding the recipient of the letter where the reply should be sent.

5. Envelopes should always match the paper in every particular. White and cream white are the best colors to use in paper.

6. In social letters, the date follows the signature; in business letters, it is placed at the head, immediately after the name of the place where they are written from.

7. The full name and title of the person to whom one is writing is usually placed, in social letters or notes, at the end toward the left, as, Mrs. John Campbell, Miss Mary Stone; but in business letters the address is placed at the beginning, as, *Messrs.* D. & J. Sadlier & Co., followed on the next line by *Gentlemen*, or *Dear Sirs*.

8 The stamp must be placed on the upper right-hand portion of the letter. Every one should be careful to use a sufficient number of stamps, to avoid any danger of the recipient of her letter being obliged to pay any-

thing on it. In writing to a stranger, on one's own business exclusively, it is well to enclose a stamp, if a reply is desired.

9. The laws of etiquette do not permit the use of numerals, as 4, 5, 6, but require one to write out, four, five, six.

10. No abbreviations are permitted in letter-writing, such as, "W^{d} like to go," etc. The entire sentence must be written out—"I would like to go."

11. Dates and numerical designations, as, for instance, the number of a house, may be written in Arabic figures, but quantities must be stated in words.

12. When writing to the bearer of a title, it should be scrupulously accorded. In America, these marks of distinction are few, and are principally ecclesiastical and governmental.

13. A letter to the Pope should be addressed: *His Holiness* Leo XIII. Throughout the letter, and at the end, he should be addressed, *Holy Father*, or *Your Holiness*.

14. A letter to a Cardinal should be addressed, *His Eminence*, and throughout the letter, *Your Eminence*.

15. An Archbishop or Bishop should be addressed as, *His Grace*, and throughout the letter, *Your Grace*.

16. A Monsignore should be addressed according to his rank, as *Right Reverend*, or *Very Rev. Monsignor* Stone; the final letter being always dropped before the last name. Throughout the letter, Monsignore is used.

17. A priest should be addressed *Reverend Father*, or *Reverend Sir*, without abbreviating the *Reverend*.

18. The head of our Government should be addressed, *The President*, Washington, D. C.; *The Vice-President*, Washington, D. C.

19. Governors of States and Territories should be addressed as follows: *His Excellency*, David B. Hill, Governor of New York.

20. Senators and Members of the House of Representatives of the United States should be addressed, *Hon.* George Graydon, U. S. Senator; *Hon.* James Foster, House of Representatives.

21. The members of the Cabinet and officers of the National Government are also entitled to be addressed as *Honorable*. *Hon.* Thomas Bayard, Secretary of State.

22. Judges, both of the higher and lower courts, are addressed in the same manner, *Hon.* Judge Barrett, Supreme Court of the State of New York.

23. Aldermen are also accorded the title of *Honorable*. *Hon.* George Potter.

24. Our Ministers to foreign Courts are addressed in the following manner: *His Excellency* James Russell Lowell, Minister Plenipotentiary, Envoy Extraordinary, near the Court of St. James.

25. A married lady should be addressed with the prefix of her husband's Christian name, as Mrs. George Carr. But if her husband bears a title, she must not receive it. Thus it is improper to say, Mrs. Dr. Greene, in speaking of the wife of a physician of that name. It should be Mrs. Arthur Greene; or, when speaking of them together, Dr. and Mrs. Greene. The same rule, of course, applies to the wife of a Senator, a Judge, a Colonel, and so on.

26. A widow is to be addressed by the name which she chooses to bear, as there is no established custom in this regard. Some cling to the name of the dead, and place on their cards Mrs. Arthur Browne, while others revive their own name, and are addressed as Mrs. Mary Browne. The writer should endeavor to obtain information on this point before writing to a widow.

27. A letter to the eldest daughter in a family should be addressed Miss Cameron, unless in cases where this may cause confusion, as when two cousins of the same name reside under the same roof, etc.

28. A word spelled incorrectly is a moral blot on a note or letter, and is to be as carefully avoided as a material

blot. If, therefore, when your work is completed, the sheet does not present a clear, fair appearance, free from blurs and all other kinds of slovenliness, do not hesitate about destroying it and making a fresh copy; for if sent, it would be sure to prejudice the recipient against you.

29. Letters may be divided into three classes—familiar letters, letters of courtesy or of ceremony, and letters and notes of business.

30. In regard to the writing of familiar letters, such as are addressed to the members of one's family or intimate friends, there are no directions, beyond the general ones mentioned above, to be given. It is such letters as these—the simple, natural expression of the sympathy and love that fill their hearts—which have made women celebrated as letter-writters, and immortalized a Madame de Sevigné, a Madame Swetchine, and a Eugénie de Guerin. Whether their note was of sadness or of joy, whether they expressed sympathy with a friend's grief or rejoicings with his success, they were strong, and sweet, and true, never failing to awaken responsive chords within the recipient's breast. It may therefore be said that to make a familiar letter all that it should be, it is only necessary for the author "to look into his heart and write."

31. But alas! many to whom the writing of familiar letters is a source of "pure delight," are frequently made

miserable when compelled to indite letters or notes of courtesy or ceremony, whether of congratulation, condolence, explanation, or inquiry, it matters not. Nor is it the mediocre alone who experience difficulty in such forms of composition. Madame de Sevigné herself aptly described the process as "ploughing on paper."

32. Still, as the fact remains, that unless people flee to the desert and lead the life of anchorites, they cannot escape the writing of such notes, the only thing to be done is to summon up one's mental resources, and, after arranging one's ideas on the subject under consideration, endeavor to express them as gracefully as possible. For young persons, it is a wise custom to make a rough draft of ceremonious letters; as they gain experience they will be able to dispense with this aid.

33. Formal notes, written in the first person, should begin, "My dear Mrs. Jones." As for the ending, which to many people presents the greatest difficulty of all, it may be generally stated that "Yours cordially," "Yours with much regard," may be used in formal social notes, and "Very truly yours," "Yours respectfully," etc, for business notes. Notes to superiors may close with, "I am, with much respect," or "I have the honor to be yours obediently," or "Your obedient servant," etc.

34. Letters of condolence should be simply expressed. Let them contain, if the writer chooses, some

thought of Fenelon's, or Bossuet's, of St. Francis de Sales, the prince of Christian philosophers, or of some other great mind, that like some sweet flower, shall lend fragrance to the valley of Sorrow through which the grief-stricken soul is passing; but let there be no fine language, no studied phrases; they are as inappropriate at such a time as would be gay embroidery on the pall.

35. The writing of letters of congratulation is an easier, because a happier and therefore more tasteful, duty. A joyous occasion, as a rule, seems to quicken even the most sluggish minds, and call forth latent power of expression, while to the more gifted it readily suggests felicitous thoughts and pretty fancies, and develops a more than usual facility in clothing these with fitting language.

36. This is well, for the occasions for congratulatory letters are happily much more numerous than those which call for condolence; and it would be well for the world if they were made even more so, and the Scriptural injunction of rejoicing with those who rejoice, were to find more frequent expression on paper. The birth of a child, the announcement of an engagement, a marriage, the graduation of a son or daughter, especially when it occurs with great honors; the election of a friend to fill any high public position, etc., are among those recognized, and among Catholics it is also customary to write to young people on the happiest occasion of their lives—that of their First Communion and of their Confirmation, if the

latter Sacrament is received at a different time. In Europe the pretty custom also exists of sending little notes of congratulation to each of one's intimate friends on her feast-day, as well as on her birth-day, accompanied by some trifling gift; and I have always thought it would be a pretty idea to introduce into America, where the social atmosphere would be improved by a little more Christian cordiality.

37. Letters of introduction should never be given to persons with whom we have in reality only a superficial acquaintance. We should remember that our letter will be an "Open Sesame" to the homes of our friends in distant cities, and consequently never be tempted by even the most attractive qualities, into writing on behalf of one of whose past we know really nothing definite. When such a letter is given, it should be brief, written in a cordial but not too effusive a strain, and given to the bearer unsealed as a tacit intimation that he may peruse it before delivering.

38. Formal invitations to dinner should be written in the third person and sent by hand. The following is the usual form:

Mr. and Mrs. Alfred Deane
request the pleasure of
Mr. and Mrs. Joseph Thorne's company at dinner,
On Thursday, January tenth,
at seven o'clock.

39. Such an invitation must be answered promptly, and in the following form:

Mr. and Mrs. Joseph Thorne
have great pleasure in accepting the polite invitation of
Mr. and Mrs. Alfred Deane,
for dinner, on the tenth inst., at seven o'clock.
24 Tulip Place,
December twenty-ninth.

40. Informal dinner invitations are written by the hostess herself in the first person, and sent out a few days before the event. They should be answered promptly, and of course in the same person. If, after accepting an invitation to a formal or informal dinner, anything occurs to prevent one from going, she should immediately acquaint her hostess with the fact. A dinner is the most important of all social events, and requires much thought for its arrangement, which the defection of a guest seriously disturbs. The least which the latter can do under the circumstances, therefore, is to give the hostess as much time as possible in which to repair the breach thus made.

41. Invitations to garden parties usually appear in the following form:

Mrs. Lucian Spenser
requests the pleasure of
Mr. and Mrs. David Browne's
company on Tuesday, the twentieth of July,
at four o'clock.
Garden Party. *Irvington, New York.*

An inclosed card should contain the following notice: "*Carriages will meet the* 3.35 *train from Grand Central Station,*" and if the place is difficult of access, still more explicit directions how to reach it should be given.

42. Wedding invitations should be as follows:

Mr. and Mrs. Arthur Maxwell
request your presence at the
marriage of their daughter on
Wednesday morning, April twenty-third, at ten o'clock.
St. Francis Xavier's Church.

The card of the young lady, along with that of her intended husband, is inclosed with all the invitations, while those whom it is intended to honor still further, receive a third, inscribed,

At home
after the ceremony.
49 Russell Place.

43. Wedding invitations require no answer, but people living at a distance, who are unable to attend the wedding, should send their cards by mail to the lady of the house (not to the bride), to let her know that her invitation has been received. Those who live in the same city, and cannot attend, should leave their visiting cards either on the day of the wedding or shortly after.

44. Informal invitations, such as to afternoon teas,

readings, and small parties, may be written on the visiting card, and sent by post.

45. Invitations to formal dinners, and to weddings, must be issued in the name of both host and hostess, but on invitations to "teas," "garden parties," "balls," or "at homes," the name of the hostess alone appears.

46. The answer to an invitation must always be addressed to those in whose name it has been issued. If Mr. and Mrs. Jones request your presence, reply to Mr. and Mrs. Jones.

47. Invitations to luncheon are usually written out on note-paper, and in an informal manner, luncheon being an informal meal, and are to be answered in the same informal manner. But if a formal invitation be received for one of the ceremonious, elaborate, and expensive affairs, now frequently occurring under the name of ladies' luncheon parties, the reply must be equally as formal.

48. After the first few months, invitations should be sent to people in mourning; for although an idle compliment, it is an assurance that people have not forgotten them. Dinner and luncheon invitations are not included under this rule—these are sent only to people who it is probable will accept.

49. The visiting card should never be sent with the word "regrets," "accepts," or "declines," written upon

it. All such intentions must be signified on note-paper, in the style of the invitation.

50. An invitation to an afternoon tea requires no acceptance, nor declination. If one is able to go, she leaves her card on the hall-table when going in or coming out of her hostess' house; if she is unable to go, she sends her card by post on the day of the entertainment. In either case, no call is afterwards needed.

51. The best style of note-paper is that which folds square, with square envelopes. The square cards now so much in vogue, are perfectly proper to use both in giving and accepting invitations, and for brief notes. As has been said before, the paper must be unruled; every young person, therefore, should learn to write straight without lines.

52. Postal cards should of course never be used for anything pertaining to elegant correspondence. No salutation should be used on them, and no formula at the close; the name merely should be signed, and, if an answer is desired, the address placed beneath.

53. Whenever one addresses a stranger, she should place in parenthesis the title by which she is to be addressed in reply; thus, (Miss) E. Hudson, or below it, if she is a married woman, Mrs. Albert Hudson. If her address is not printed at the head of the paper, it should follow her name.

54. When writing to a servant, or any one in a lower social station, in the first person, it is proper to address him or her by the Christian name only if unmarried, as "Annie," or "John," and usually addressed in that manner, or "Miss Smith," or "Mr. Green," and close without any formula, merely signing the name thus, "H. Ely."

55. A young lady should of course never correspond with a gentleman, other than a relative; but there are many occasions on which she may be constrained to write notes of courtesy to friends of the opposite sex, thanking them for boxes of bon-bons, or flowers, or the loan of a book, etc., and these should always be addressed, "Dear Mr. Smith." This is the recognized formula in well-bred society, and only a boor or a barbarian would feel surprise at it. I speak thus particularly, because some young girls, whose refinement is greater than their knowledge of social usages, are timid about using it, and often adopt amusing expedients in their perplexity. For instance, a relative of mine, who sent a basket of flowers on her birthday to a young lady from a distant city, who was visiting an intimate friend of his in New York, received a note from her the following day, very prettily written and expressed, but beginning, "Friend Mr. E—!"

56. No young lady should write an invitation to gentlemen in her own name. It must come from her mother.

ETIQUETTE OF CALLING AND VISITING.

1. In every city there is a recognized time for making formal calls; in New York and many other large cities, this is between four and six.

2. When a lady has a particular day of the week engraved on her card, one should endeavor to call on that day; but if this is impossible, one should inquire for the hostess when leaving a card, and if she is at home, make a personal visit; for if this be not desired, the servant can avoid it by using the formula, "not at home," which is no falsehood, but merely means that the lady of the house is not at home to visitors.

3. A married lady must have her cards engraved, "Mrs. Arthur Rutherford" only, or with the addition, "The Misses Rutherford." Her husband must have his separate card.

4. Young girls' names should appear on their mothers' or chaperons' cards for the first year that they are in society; or, at least, never be left without that of the latter. But after this length of time, they are permitted to leave their own cards only.

5. A young girl's name should always be engraved thus, "Miss Flora Cameron," or "Miss Flora A. Cameron," as she chooses, but the prefix, "Miss," is indis-

pensable. If she is the eldest daughter of the family, without any unmarried aunt or cousin of the same name, for whom she may be mistaken, she may use simply, "Miss Cameron." The plain, unglazed card, with the name in fine engraved script, is always proper, and the fashion in size or shape may be learned from any of the numerous firms of engravers to be found in every large city.

6. A call upon a new acquaintance should be made only after one has been properly introduced, and become convinced that the latter desires to know her. The oldest resident, or the one most prominent in social life, usually calls first; but where no such distinction exists, either may make the initial call with propriety.

7. First calls should be returned within a week, and in exact accordance with the etiquette observed by the first caller. If Mrs. A. has made a personal visit, Mrs. B. should pay a personal visit in return. If Mrs. A. has only left a card, without inquiring whether Mrs. B. were at home, Mrs. B. should do likewise. If the former sends a card by post, the latter must return a card by post. If the former leaves the cards of the gentlemen of her family, the latter must be scrupulous in returning the civility exactly.

8. When making a personal visit, merely tell your name (very distinctly) to the servant, without sending up

your card. But either when going in or coming out, leave it on the hall-table, so that your hostess may know your address.

9. If you are making a call upon a person who does not know you, it is always proper to send in your card by the servant; but never hand it to the lady of the house yourself.

10. When calling on the daughters of a family, it is always proper to leave a card for the mother, taking care to ask for her first, if you are making a personal visit. When calling on a friend who is staying at a friend's house, always inquire for the hostess, and if she is not at home, leave a card for her. To omit to do this is a grave breach of courtesy.

11. The duty of a hostess in regard to formal visitors, is first, not to keep them waiting. If it is your day for receiving, your arrangements should be made accordingly, so as to leave you in readiness for the reception of your guests. See that your reception-room is at the proper temperature, and if you have flowers, that they are not hyacinths, tuberoses, jasmine, or any other whose fragrance is so powerful as to be sickening to many people. If you are in the room when guests enter, rise and go forward to receive them, and give them your particular attention for a short time.

12. It is a difficult position for a young and inex-

perienced hostess, that of receiving a large number at the same time, especially if the callers do not happen to be acquainted, for she is often uncertain as to whether she ought to introduce them to one another or not, lest it may not be agreeable to either side. The trouble seems to lie in the fact that half of a European rule of etiquette—that of not introducing guests to one another—has come to be observed in America; while the other half, which renders it intelligible—that of regarding any one found beneath the roof of a friend, as an acquaintance while there—has been ignored.

13. If people would only agree to observe it, much embarrassment would be spared and society would be rendered much pleasanter, especially as it commits one to nothing further. After they cross the threshold of their friend's house, they may be as if they had never met. But if people will persist, at dinner parties, or at receptions especially, in sitting mute, the best writers on etiquette declare that the hostess is justified in introducing them to one another. People with knowledge of the world can manage to prevent pushing people from taking advantage of such a casual ceremony afterwards.

14. Indiscriminate introducing, however, is to be carefully avoided. It is something to which the lower classes, and those unused to the ways of the well-bred world, are especially prone. If such people encounter one another, even for a few moments, when they have

strangers with them, they insist upon making them acquainted with one another. This custom, which has its origin in the hearty desire for universal sociability, characteristic of a class in which social life still retains much of primitive simplicity, is unsuited to the more complicated phases of a higher society.

15. Therefore, it is always well, before making a formal introduction of two persons to each other, to learn from both whether or not it will be agreeable. In introducing two ladies to each other, present the younger to the older, or the less to the more distinguished of the two; if no perceptible difference exists between them in either of these respects, the hostess may do as she thinks proper under the circumstances.

16. A gentleman must always be presented to the lady, and with some such little formula as the following: "Mrs. Deane, allow me to present Mr. Oliver," or "Mrs. Deane, Mr. Oliver desires the honor of knowing you;" always taking care to pronounce both names distinctly. It is proper for a gentleman to ask a common friend or acquaintance to introduce him to a lady, but the latter must be careful to obtain the lady's permission before granting his request.

17. At large social gatherings in the country, it is allowable for a hostess to introduce people without asking permission.

18. A mother is always permitted to introduce her son or daughter, a wife her husband, or a husband his wife, without asking permission.

19. When a number of people meet at a watering-place or other summer resort, for a walk or a drive, introductions are always permissible without consulting either party; but among the well-bred, these are not considered as constituting a basis for further acquaintance if it is not desired.

20. The most elegant mode of acknowledging an introduction is to simply bow, but many people make it a point to shake hands. The best way, therefore, is to give one's hand if the other seems to expect it; for kindness should always interpret etiquette, but otherwise not.

21. In her own house, however, a hostess should always give her hand to a person brought thither by a common friend, and introduced for the first time.

22. In introducing her husband, a lady should accord him a title if he has one, just as she would in the case of a stranger. Thus the wife of the President should say, "Allow me to introduce the President to you;" but he is addressed as "Mr. President." The wife of Judge Gresham should introduce her husband as Judge Gresham.

23. When calling for the first time on several ladies in one family, who are not mother and daughters, a card

should be left on each. When making the first call of the season, a lady should leave her own card, and those of her husband, sons, and daughters.

24. Strangers staying in town, who desire people to call on them, should send these their cards by post, with their address written upon them.

25. It is both proper and convenient for a gentleman and his wife to have their names printed together, as Dr. and Mrs. J. A. Morton, on cards which may be used as cards of congratulation, or of condolence, or as P. P. C. cards, but not as visiting cards.

26. These last-named cards have these letters standing for "Pour prendre congé," "to take leave," inscribed in the left-hand corner, and are left on friends, or sent to them by post, when one is about to leave town for any extended period. Single people use the ordinary visiting card for this purpose, of course, and married people may each use his and her separate card likewise; the only question is one of convenience.

27. When receiving a number of people, a hostess should devote herself more to the shy, the aged, or those upon whom misfortune has cast its blighting shadow, than to the gay, the brilliant, and the fashionable ones of the assemblage. This was the practice of those who attained a world-wide celebrity as successful hostesses. Thus it is recorded of Madame Récamier, the most

beautiful woman of her day, and the centre of a circle which comprised Chateaubriand, Montmorency, and all the other great and good and gifted of the time, that at her receptions it was understood among her friends that they must amuse one another, leaving her free to devote herself to her strangers—*mes étrangers*, she called them.

28. The same practice was carried still further by a greater than Madame Récamier—Madame Swetchine. She was born a Russian, but admirably fitted by her tastes and aspirations, and still more by her conversion to the true faith, to be happy in France, where she spent the greater portion of her life.

29. Here in her modest salon, dressed in the simple brown woolen costume, which she never varied, this great woman gathered about her the greatest and the best in Paris. Party strife and conflicting interests were then cruelly rending the brilliant city, but these found no echo in the serene Christian atmosphere of that home, where the humble was never sacrificed to the proud, the poor to the opulent, or the tedious to the agreeable, but the exact contrary, as may be learned from the following incident.

30. A certain lady tormented Madame Swetchine's friends and salon for fifteen years; she burst forth like a tempest on any and every occasion, multiplied her questions without waiting for replies, until at length the announcement of her name became the signal for a general

dispersion; but she never met with a hesitating or a cool reception. On the contrary, Madame Swetchine resolutely discouraged all the attempts made against her, saying sweetly, "What would you have? Everybody avoids her; she is unhappy, and she has no one but me." At length she died in old age, and Madame Swetchine sought her out and remained longer than any one else beside her death-bed.

31. Nor was her influence confined only to the more intellectual circles, or to people whose mature years rendered the quiet assemblages at her fireside congenial. Many young girls, the social stars of the brilliant Parisian world, came thither too, on their way to balls and receptions, attired in their beautiful costumes, to show themselves to Madame Swetchine, who would admire them, praise them, and gently indicate what she thought excessive. "And so it came to pass," continues her biographer, "that after that sweet evening apparition, the young girl came back in the morning, at the hour of tête-à-têtes, influenced by graver thoughts, and soliciting a very different advice."

32. From what I have here related, it may be seen how perfect a hostess was Madame Swetchine; how fine and unfailing must have been her courtesy; and our wonder grows when we read that no interruption, however rude or untimely, had power to ruffle her calmness and serenity, until we look closer into her life and perceive

that this extraordinary sweetness of disposition had its foundations in the love of God and her neighbors. This great Catholic woman remembered that society can be made to serve the noblest uses; that people can be drawn to a truer, and therefore nobler view of life and its opportunities, in a drawing-room, as well as, and sometimes better than, anywhere else, and regulated her conduct accordingly.

33. It is granted to but few to wield the influence of a Madame Swetchine any more than to possess her grand intellect, or to attain to her wonderful power of self-abnegation, but every one can endeavor to imitate her methods.

34. To do this successfully, however, tact is required. "This has been defined as the ready power of appreciating and doing what is required by circumstances." It is requisite in every relation of life, but especially in society, for without it, the greatest beauty, the most splendid talents, nay, even kind-heartedness itself, will not save their possessor from frequently causing suffering to herself and serious annoyance to others; while with it, the least gifted will succeed in pleasing.

35. The conversation during a call, or at a "tea" or reception, must necessarily be of the kind known as "small talk." But this uttered in a sympathetic voice, and with a well-bred manner, cannot fail to be agreeable,

whether its subject be the weather, the yacht-race, the latest picture on exhibition, bric-a-brac, who is going to Florida, or Europe, or Atlantic City, or just returned; or any other of the thousand and one topics sure to excite interest among those who have the same circle of friends.

36. It is, however, extremely rude to introduce topics which may be of absorbing interest to some present, but are beyond the pale of others' knowledge, or directly opposite to their tastes, especially if this be persisted in for any length of time. It should be at once checked by the hostess, and the conversation turned into some channel of general interest; no matter how agreeable the subject under discussion may have been to her personally, this must still be her course; she must remember, *noblesse oblige.* In assuming the role of hostess, she has pledged herself to treat all who shall enter under her roof with fullest courtesy, and this involves self-abnegation.

37. The complete and exquisite description of a gentleman, which Cardinal Newman has given us, needs only to have the pronoun changed to serve for that of a perfect lady. "It is almost a definition of a lady to say she is one who never gives pain. She is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about her, and she concurs with their movements rather than take the initiative herself. . . . She carefully avoids whatever may

cause a jar or jolt in the minds of those with whom she is cast—all clashing of opinion, or collision of feeling, all restraint or suspicion or gloom, or resentment; her great concern being to make every one at ease and at home."

38. "She has her eyes on all the company; she is tender toward the bashful, gentle toward the distant, and merciful toward the absurd; she can recollect to whom she is speaking; she guards against unseasonable allusions, or topics which may irritate; she is seldom prominent in conversation, and never wearisome. She makes light of favors while she does them, and seems to be receiving when she is conferring."

39. "The worst kind of unhappiness, as well as the greatest amount of it, comes from our conduct to each other," says Father Faber. "We are for the most part unhappy because the world is an unkind world. But the world is only an unkind world because of the lack of kindness in the individuals who compose it."

40. "Kind words cost us nothing, yet how often do we grudge them," continues the same author. "On the few occasions when they do imply some degree of self-sacrifice, they almost instantly repay us a hundred-fold."

41. Clever persons are more often betrayed into saying unkind things than other people. They acquire a habit of viewing people and situations critically, in order to distill from them that which will serve for the amuse-

ment of others, until at length the temptation becomes too strong to be overcome, even though they know that they are sure to wound the feelings of others by so doing. Their mental palate has grown so accustomed to the sharp acid flavor of witty, caustic speeches, that the sweetness and forbearance of charity are apt to seem insipid to them.

42. And so such people pass through life more feared than admired, and winning the applause of laughter, but missing the liking and the esteem of those who encounter them. "It is very seldom," says a great French writer, "that he who causes laughter excites esteem."

43. Therefore, in social life, as in every other phase of existence, it is better to be kind than to be brilliant. Wit and humor are delightful qualities, when their possessor does not permit them to carry her away, but makes them serve to increase the innocent enjoyment of social reunions. But a young lady especially must be very careful in the exercise of her wit, especially before people who are not intimately acquainted with her; for if she gives it free rein, she is liable to be misunderstood.

44. Every one should try to interpret others' actions kindly. The action only is seen; the motives and the extenuating circumstances are hidden from view. If people would only remember the awful warning of Holy

Scripture, "Judge not that ye be not judged," there would be fewer of these self-elected judges in the world.

45. Above all things, scandal should be banished from conversation. Besides simply spoiling it as conversation, it lowers the whole moral tone of the circle who indulge in it, and is simply ruinous to their souls. Catholic society at least should be free from this hideous vice. There are so many beautiful and interesting things to talk of in this world, that, to a thoughtful mind, the people who find pleasure in discussing scandals always seem to resemble one who, amid a beautiful landscape, would find his pleasure in gazing into a foul pool and stirring up its nauseous contents.

46. Conversation should be characterized by affability, courtesy, gentleness, and consideration for those whom we are addressing. Never darken a joyful occasion by gloominess of manner. If cheerfulness has been banished from one's heart by grief, that is no reason why she should cast a shadow upon the joy of others; and if she feels that the effort to assume a pleasant manner is beyond her strength, she should remain absent.

47. Every Catholic should be familiar with the works of Newman, Wiseman, Manning, and other classical authors of her own faith. Living as she is compelled to do, in an atmosphere of Protestantism, she needs some such strengthening influence as they afford, and the more

cultivated she is, the greater will be her need, lest insensibly her faith become weakened by antagonistic influences as subtle as they are powerful.

48. It is well for her, also, to peruse great Catholic works in order to gain a proper estimate of this brilliant and, in many respects, wonderful age in which we live; to properly estimate its claims, its standards of right and wrong, and its peculiar evils. These authors are not men of a remote age, whose dangers and temptations were incidental to itself, but men of to-day, who know the world in which they and we live thoroughly, and judge it accordingly. Speaking, therefore, from the heights of wisdom as well as of sanctity, they deserve to be carefully read and pondered upon by all Catholics.

49. This is especially necessary in this country, where the sources of information, such as the press, are chiefly Protestant, and, consequently, every subject is discussed from a Protestant point of view, with the result, where there is none worse, that some aspect of the truth is lost; the golden side of the shield remains hidden from view. Study of the authors I have named enlarges the mental horizon by truly cultivating the mind, and indicates the proper stand-point from which things are to be viewed.

50. Every Catholic should also subscribe for some of the excellent Catholic periodicals and magazines now

issued both at home and abroad, such as the *Dublin Review* or the *American Catholic Quarterly Review*, both of which criticise the literature of the day in the broad philosophic spirit of Catholic truth; the *Catholic World*, a monthly magazine which, both in its lighter and graver departments, ranks with the best of its contemporaries, and the London *Month*, which is edited by the Jesuits, and, like the *Catholic World*, affords entertainment as well as instruction.

51. There are many able Catholic newspapers, too, published in different parts of the United States, in which the events and situations and problems of the day are treated in a way which should cause these journals to be read by all who wish to appear as intelligent Catholics in the discussions which the former occasion.

52. One of the primary duties of educated Catholics, who are all more or less brought into contact with cultured opponents of their faith, is to be able to answer intelligently the questions which are sure to be asked them in regard to it. For instance, I myself heard a Protestant lady of this description ask a young Catholic girl what the meaning of an indulgence of three hundred days meant; for she added, "of course there is neither day nor night in eternity!" The young girl was obliged to confess that she did not know, and appealed to me, who proceeded to explain, apparently to the lady's satisfaction.

53. Controversy on religious, as well as on all other, subjects is unsuited to the atmosphere of social life, which should be always perfectly serene. "There is a time for silence," and this is it. In fact, as an experienced writer has observed, "religious controversy is rarely productive of much good. It may be sometimes necessary, but it is an unfortunate necessity. It rarely convinces; it still more rarely converts. It very commonly strengthens prejudice and embitters opposition to the Church. It has a constant tendency to desert the true question at issue and to run off into some issue which is not really to the point. It assigns the victory for the most part not to the champion of truth, but to the possessor of the quickest wit and the sharpest tongue."

54. "In controversy," continues the same author, "clever clap-trap often carries the day. An appeal to the sympathies and feelings will enlist the hearers on the side of error in spite of the underlying fallacy. For these and other reasons like them it is, as a general rule, unwise for the ordinary Catholic to enter upon a religious controversy. It is far better for him or her to fall back upon the weight of authority, and any person of intelligence will understand that this is the most rational and sensible course to pursue."

55. But, on the other hand, there is also "a time to speak," such as I have already mentioned, when non-Catholics ask politely and in good faith for information

in regard to points of our belief; and then it is a shame for Catholics to stand confessedly ignorant.

56. "What I desire in Catholics," says Cardinal Newman, "is the gift of bringing out what they are, what their religion is; it is one of those 'better gifts' of which the Apostle bids you be zealous. You must not hide your talent in a napkin, your light under a bushel. I want a laity, not arrogant, not disputatious, but who know their religion, who enter into it, who know just where they stand, who know what they hold and what they do not, who know their creed so well that they can give an account of it, who know so much of history that they can defend it." And this is the type which American Catholics must embody, if there is to be any real progress made in the great work of Catholicizing America.

57. The making of gestures, speaking in a loud voice, or staring at people as if endeavoring to read their very souls, are all offenses against good-breeding. Yet, on the other hand, not to seem to know what to do with one's hands, not to reply promptly and pleasantly when addressed, to keep the eyes continually cast down, or to eye others furtively, argues either morbid shyness or defective breeding.

58. Try to cultivate the art of being a good listener. "Many persons," says Father Faber, "whose manners will stand the test of speaking, break down under the

trial of listening. Some listen with an abstracted air which shows that their thoughts are elsewhere. Some interrupt, and will not hear you to the end. Others hear you to the end, and then forthwith begin to talk to you about a similar experience which has befallen them, making your case only an illustration of their own."

59. "Some, meaning to be kind, listen with such a determined, lively sort of attention, that you are at once made uncomfortable, and the charm of conversation is at an end; while others again listen, but by wide answers and irrelevant questions, show that they have been occupied with their own thoughts, as being more interesting, at least in their own estimation, than what you have been saying."

60. All of these faults are equally opposed to the spirit of good breeding, which demands that we listen calmly, and with at least the semblance of undivided interest, to those who claim our attention, and express our sympathy after they have finished.

61. When brought into contact with rude or ill-natured people, one should endeavor to preserve an unalterable serenity, and interpret their conduct and remarks as favorably as possible.

> "Should he upbraid, I'll own that he prevail,
> And sing more sweetly than the nightingale!
> Say that he frown, I'll own his looks I view,
> Like morning roses, newly dipped in dew."

62. But if, unhappily, some unmistakably rude personal remark should be made to you, you must endeavor above all things to retain your self-possession, and either not take any notice of the remark at all, or very quietly, just as the circumstances may suggest. By so doing you will become the mistress of the situation.

63. If any one asks your pardon, bow slightly, smile, and say, "Certainly." If obliged to contradict some statement, do so in a gentle, deferential manner, by saying, "Pardon me, but that isn't so, I think," or something equivalent.

64. All whispering and interchanging of meaning glances between intimate friends, or worse, between members of the same family, when entertaining company, are extremely rude; as is the fashion of dwelling upon one's family's excellences, or peculiarities, or making them or one's self the subject of extended conversation. As for boasting, it is something to which only the instinctively vulgar are tempted, and is one of the first faults which they should correct if they wish to appear well-bred.

65. If two persons begin to speak at the same time, one must pause and permit the other to proceed. Then if the other pauses also, and begs of the former to proceed, she should do so.

66. Never talk slang.

67. The words "ma'am" and "sir" are not used in good society. Natural tact or brief experience will enable one not to return a bald "yes" or "no" to a question.

68. The word lady and gentleman must not be used indiscriminately in conversation. This much many people know, but their souls have been frequently vexed by the lack of a rule in the matter. We therefore subjoin one, taken from a recent and reliable work on etiquette: "As a grand, generic distinction, we can say that woman should be used when the realities of life and character are treated of. Lady should be used to express the outside characteristics, the conditions of cultivated society, and the respectful, distant, and chivalric etiquette which society claims for women when members thereof."

69. Therefore we say, "Mrs. A. is a charming woman," when speaking of an absent friend, because we are not treating of or indicating her position of life, which we take for granted is understood by those listening to us, to be equal to our own. But in speaking of a coming visitor to a servant we should say, "There is a lady coming to visit me," because we are then speaking of a person in one social class to another, and would run a risk of being misunderstood if we spoke otherwise.

70. In the same way one should say, "There is a very clever man coming to dine with us next week; I should like to have you meet him," because the speaker

knows that the listener understands the visitor's social position. Still, however, we all use the phrase, "It is a very unlady-like, or very ungentleman-like thing to do;" because in spite of the base usage to which the words "lady" and "gentleman" have been put in a generation in which every scrub-woman calls herself the one and every street-rowdy the other, they must still continue to signify the flower of humanity which religion and true culture, united, alone can produce.

71. It therefore requires a fine perception of what is proper and fitting to use these words in their right place; but experience and, above all, observation will go far toward enabling one to acquire this. The fine old word "gentlewoman," which, after conveying to many generations the knowledge that a woman was of good birth or of good-breeding, fell into disuse, has lately been revived. But the word "genteel" is never used among fashionable people.

72. To apply the word "old woman," or "old man," to an old lady or gentleman is allowable under no circumstances, as it sounds extremely disrespectful. We should say, when speaking of such, "He is a fine old gentleman," or, "She is a very lovable old lady."

73. A certain amount of cultivation is needed by every one in society in order to make the conversation of others intelligible to her. Thus she should know some-

thing of the difference between the Italian and German school of opera; and of Beethoven, Mozart, Handel, and Mendelssohn, and other great musical composers; of the great painters of the past, of Raphael and the other Italian artists, of Murillo, Rubens, Claude, Holbein, Watteau, Sir Joshua Reynolds, Gainsborough, as well as those of the present, such as Meissonier, Detaille, Corôt, Alma-Tadema, Turner, and the Americans, Bierstadt, Huntingdon, Inness, Quartley, Gifford, etc.

74. She should also know something of the different styles of furniture which have flourished at different periods, so that if she hears a table or chair described as a Chippendale, for instance, she will understand that it is the work of a famous London furniture-maker of that name, who was noted for the straight legs which he gave to his handiwork.

75. Some knowledge of the different kinds of china is also necessary, so as to understand the difference between Wedgewood and Minton, Royal Dresden and Crown-Derby, Palissy and Royal Worcester.

76. It is also well for young people to learn how to play whist and such games, so as to be able to make themselves of service and add to the general pleasure.

77. Never absorb the conversation, and try to adapt the tone of your conversation to that of the people among whom you may chance to be. If you have enjoyed travel

and other opportunities of cultivation, do not be guilty of snobbery by pitching your remarks above the comprehension of your hearers. It is the characteristic of a true lady or gentleman, to be able to interest every one with whom she or he is brought into contact, and this simply because the latter are animated not by a desire to appear superior, but a wish to be agreeable.

78. New Year's calls are no longer fashionable in New York, for the reason that the enormous growth of the city, and the immense distances consequently to be traversed, have rendered its impartial performance almost impossible. At present the practice is only indulged in by a few gentlemen of the old school, and by these only in regard to a few old friends.

79. In the vast area beyond the metropolis, however, the goodly practice, which has a fine antiquity (as antiquity goes in America) in its favor, is still maintained, and it is to be hoped will long continue to be.

80. Those who intend to receive calls should make their arrangements accordingly, so as to be in readiness for visitors at eleven o'clock at the latest, for it is not an auspicious opening for such a day to be obliged to excuse one's self to the first callers.

81. Ladies are permitted to dress handsomely on New Year's day, but etiquette insists that the dress be

cut high to the throat, with sleeves to the elbow, and that gloves be worn.

82. If a hostess wishes to have elaborate and elegant standing repast throughout the day, she is at perfect liberty to do so, but the time-honored hospitality of the day will be just as well perpetuated by a table containing boned turkey, jellied tongues, patés, sandwiches, and such like dishes, with cake and fruit, and, in the form of liquids, tea, coffee, bouillon, and, if she approves of such things, a bowl of punch.

83. The servant who attends the door should have a silver tray or card-basket, in which to receive the cards of callers. If a gentleman is not known to the lady of the house, he sends in his card, otherwise he gives it to the servant. If a gentleman is calling on a young lady, and does not know the hostess, he should send in his card to the former, who presents him at once to the hostess and, if the room is comparatively empty, to all the ladies present as well ; but if visitors are absorbing the attention of the latter, this may be omitted.

84. When the guest is about to depart, he should be conducted toward the dining-room for refreshments, but should never be pressed too strongly to partake, as he may belong to that class who have objections to eating between meals.

85. No gentleman should be asked to remove his

overcoat, or have his hat taken, on such a day as this. He will probably elect to wear the one and carry the other in his hand during his call. Neither should he be urged to stay longer than he wishes, for it must be remembered that it is a busy day, in which he has allotted so much time to each call, in order that he may neglect none of his friends.

86. In the best society, a young lady never asks a gentleman to call on her. Her mother or chaperon does this. In lesser fashionable circles an easier form of etiquette prevails, and a young lady takes this office on herself. All the greater reason exists, therefore, that she should not be hasty in exercising it, but wait to know something of one whom she thus honors. Her mother should always sit with her when she is receiving a call from a gentleman. No young lady should ever accompany a gentleman to any place of amusement without her mother or chaperon. It is perfectly proper for him to invite her to the theatre, opera, regatta, etc., under these circumstances, but not otherwise. If, on the other hand, she wishes to invite him to go to any place of amusement, it is quite proper for her to purchase the tickets, provided that her mother or chaperon issue the invitation. This the young lady must never do.

87. Etiquette permits ladies and gentlemen to walk together in the day-time unattended, but insists that no gentleman take a lady out in his carriage without a servant.

88. In the same way, when a lady and gentleman go out together on horseback, they should be attended by a groom.

89. Many ladies take out gentlemen in their pony-phaetons or village carts without a servant, though the more particular have the latter accompany them; but as has been already said, a gentleman must never take a lady in his carriage without a servant.

90. Except professionally or officially, it is the height of impropriety for a lady to call on a gentleman.

91. A lady should never take a gentleman's hat or coat when he calls.

92. Those young girls who join the great army of the world's workers, no matter in what capacity, are of course free from many of the restraints which surround their sisters who are not called upon to quit the shelter of home. They are frequently obliged to travel alone even for long distances, and often compelled to live alone in European cities while engaged in study. But it rests with themselves whether or not they shall remain as much respected under such or similar circumstances as the most carefully cherished lady in the land. If they preserve a gentle dignity, dress quietly, and take care to observe the laws of good-breeding, they will be sure of never meeting with so much as a disrespectful look. "To labor is to pray," said the poet long ago, and truly it would appear

as if the earnest worker created about her an atmosphere of respect which influenced all who approached her.

93. When a hostess invites a friend to make her an extended visit, she should be careful to signify clearly just how long she intends her guest to remain. To omit to do this is to occasion great annoyance to the person invited, and cause her to waste her energies in wild conjecture as to just how long her presence will be agreeable, with the result that she neither enjoys her visit in prospect nor reality.

94. Therefore, let a hostess dismiss forever such vague formulas as, "Stay awhile," or "Pass a short time," or "Give us a few days," and state explicitly the time at which she wishes her guest to arrive, and that at which she thinks it best for her to depart. Thoughtful people usually inclose the time-table of the trains or boats, if the visitor is obliged to use either to get to her destination.

95. One would surely think that the exercise of the time-honored rites of hospitality would never be converted into a means of making guests miserable. But it is nevertheless a fact that many are made so, by entertainers who consult only their own tastes and habits in regard to their guests' movements, requiring them to rise and retire, drive, walk, play tennis, croquet, go sailing or rowing, etc., when they do, with the result of making the former look

forward to their departure as an escape from worse than Egyptian bondage.

96. A hostess' first care should be, on the contrary, to make her guest feel that she is at liberty to indulge her own tastes and pursuits, and, while being extremely careful not to let her feel that she is neglected, avoid the other extreme of wearying her with too much attention, and permitting her to realize that her entertainment is a task and not a pleasure.

97. On the other hand, the guest's primal duty is to make no trouble in the house in which she is visiting; to observe its rules and customs scrupulously, such as the hours for meals, etc. She should not expect her hostess to remain and talk with her all day. Even if this were a possible thing for the mistress of a household to compass, without neglecting countless duties, both would soon grow weary of each other's society. Therefore let the guest keep some precious hours of solitude; let the hostess pursue her usual household routine, and, as a consequence, both will find an added enjoyment in the hours devoted to social intercourse.

98. A guest should never take liberties, such as plucking rare flowers recklessly, carrying books out into the grounds, and leaving them where they may be ruined by rain; abusing any of the animals around the place; taking the horses and carriage for an unreasonably long

drive, etc. She should also be careful not to touch upon a topic which she knows to be distasteful to any member of the household, especially its master or mistress, and if she does so unwittingly, hasten to change it for another, without appearing to notice the effect of her remark.

99. Upon her arrival at home, a guest should at once write to her former hostess, to inform her of her safe arrival and express the pleasure which her visit afforded her, etc.

100. No hostess should ever be guilty of exhibiting a preference for one guest's society to another, or of gratifying the tastes and wishes of one at the expense of the other. The office of hostess is a noble one, and places her who exercises it in one of the most agreeable lights in which humanity can appear. But, like all exalted stations, it requires self-abnegation, and an unerring sense of propriety, to fill it properly.

101. A habit of depreciating one's house, food, or surroundings, etc, should be carefully avoided by a hostess. If her guest comes to her from a palace, she can do no more than offer her what she has, with a frank, unaffected simplicity, and without comments, which are an exquisite misery to the really well-bred.

102. A hostess may take a friend who is staying with her to any entertainment to which she is herself invited, except a formal dinner or lunch party. For these

she must ask for an invitation for her, or, if she is not intimate with her prospective hostess, merely acquaint the latter that she has a friend staying with her.

103. A hostess should ask all her friends to call on her guest, or, better still, give an afternoon tea for her.

104. After a long absence in Europe or elsewhere it is proper for a lady to leave cards on all her acquaintances, or she may simplify the matter by giving a "tea," or a series of "teas," to which she may invite her friends by cards sent by mail.

105. When a stranger sends a letter of introduction (these may be mailed with one's card), people should at once hasten to show whatever attention is in their power to the sender; or, at least, give some sign that they have received it.

106. When young people are invited to an entertainment without their parents, the latter should leave or send their cards with those of their children who have received the invitation, after the affair is over.

107. A ceremonious visit, in return for a visit made after one has sent a letter of introduction, may be accomplished by leaving one's card at the door, without inquiring for the hostess. The same thing may be done to announce one's arrival in town or intended departure.

108. One's card must always be sent with flowers, books, game, sweetmeats, bonbonnières, or fruits, etc. But a card in return is not sufficient acknowledgment of these gifts. Courtesy demands that a note be written under such circumstances.

109. Formal visits, and visits of ceremony, are essential in order to keep the machinery of society moving easily. One can scarcely invite a person to her house until she has left a card on her, and in this way these morsels of pasteboard become a safeguard against undesirable acquaintances. One has but to stop leaving them to terminate an acquaintance.

110. No matter how large a lady's circle may be, or how numerous the claims on her time, she should endeavor every winter to make one or two informal calls on her intimate friends. They may be made in the morning, and in the plainest street costume, but they should not be neglected, for they are the only means, in large cities at least, of keeping alive real friendships, amid the whirl of society, with the throng of mere acquaintances which it entails.

SICKNESS AND SICK-NURSING.

"Thy work this hour is patience."

1. Illness is the crucial test of character. It is during the weary hours of pain and prostration that the attractive qualities, which have excited admiration, reveal themselves as gold or mere gilding.

2. There are some patients who know how to suffer so quietly and unobtrusively, that, as Father Faber observes, "to wait on them seems more a privilege than a task. We feel as if they were ministering to us, rather than we to them."

3. On the other hand, the patient who has never endeavored to acquire self-control, but has blindly permitted herself to be swept along on every wind of feeling, will be sure to render the period of her illness a time of utter misery to those about her, besides increasing her capacity for suffering, and therefore retarding her recovery; unless she resolutely endeavor to acquire this virtue in some slight degree, at least.

4. Nothing is worse for the sick than to constantly talk of their ailments, and expatiate upon their symptoms. When polite inquiries are made, they should reply in a general manner, but avoid going into details. At all other times, they should endeavor to fix their thoughts on some other subject.

5. When speaking to her physician, the patient should remember that the truest and most exquisite delicacy is best honored by a clear, complete, and concise relation of all her symptoms. We are told in Holy Scripture, "Honor the physician for the need which thou hast of him;" and this is best done by telling him the truth and the whole truth.

6. By taking medicine promptly, one will frequently prevent nausea, while any delay or discussion in regard to taking it, frequently produces this horrible sensation.

7. It is the fate of almost every woman, at some time during her life, to act as sick-nurse, and nowhere do the qualities of true womanhood, gentleness, tenderness, patience, and deftness of hand, show to greater advantage, or are more to be prized, than in a sick-room.

8. A certain amount of knowledge is desirable in a nurse, but obedience is essential. She should note the instructions of the physician carefully, and carry them out to the letter. In these days, when poisons have so large a part in the science of healing, she should never mingle bottles of medicine indiscriminately, and make it a practice to read the label on every bottle carefully before administering any of its contents.

9. While the illness is serious, while it may be that the shadow of the last great change is deepening about the sick-bed, it is not hard to be patient, forbearing, and un-

sparing of one's self, no matter how trying the patient may be. But when the crisis is past, and the weary climb up the hill of convalescence is begun, when the nurse's nerves have become worn with the effects of anxiety and loss of sleep, and her feet perhaps are blistered and her back is breaking, it is hard to endure silently the irritability of the patient, on whom the fact that the nurse is a member of the family seems to have the effect of making her feel justified in disregarding all attempts at self-control, which the presence of a stranger would have imposed in some slight degree, at least.

10. This is a real trial, under which it is hard, indeed, to be patient. But common sense and a recollection of our position must restrain the slightest yielding to the temptation to repay unkindness with unkindness. No matter what it costs us, we must repress the sharp answer, and breathe instead a prayer for patience, remembering that there is One who sees all, and appreciates our efforts, and will one day reward them.

11. Happily all patients are not of this type, though they may not, on the other hand, be of those rare angelic ones to whom Father Faber refers. The majority struggle for patience, and endeavor in some measure, at least, to lighten the nurse's task; and she, on her part, should endeavor to study the patient's peculiarities, so as to avoid causing needless irritation.

12. When strange nurses are employed, it is always well, if possible, to secure religious for this purpose. Consecrated as these are to the service of humanity for the love of God, it is not surprising that they should be the best nurses in the world; while the fact of their holy profession and character, joined to the sweet persuasiveness of their manners, often gives them an immense influence in spiritual as well as in material things, enabling them to touch hearts hardened by years of sin, and bring them back to God; while to good Catholics, their faith makes them more acceptable than any other nurses.

13. Visitors to the sick-room should be careful to make but a brief stay. A celebrated authority on nursing recently declared that a sick-room should contain but two chairs—one very comfortable one for the nurse, and another very uncomfortable one for those visitors who stay too long. If the patient's friends would but go often, make but a very short stay, and try, above all things, to carry sunshine into the sick-room with them, there would be no fear of their exhausting the former's vitality, and rendering their visit an infliction instead of a joy.

THE ETIQUETTE OF MOURNING.

Death is an unsurveyed land, an unarranged science. There are continual new discoveries hourly made in it by all men in person.—*Faber.*

I smell the mould above the rose,

* * * * * *

I smell the rose above the mould.—*Hood.*

For no phase of social life has custom stricter or more binding laws than for that into which a household passes after the coming of the "dread angel." The beloved eyes have hardly been closed, and the bereaved ones are still mentally reeling from the shock, when the funeral director and his assistants have already hung the rooms with the draperies of woe, and affixed to the entrance door the emblem which signifies the presence of the awful guest which, sooner or later, crosses every threshold; and the needles of numerous sewing-women are busily plied, fashioning the sable garments in which mourners must clothe themselves. Within reasonable bounds, this is all as it should be; it accords with the Catholic belief that death is a punishment, as evinced by the sable draping of the altar, the black vestments of the priest, the mournful chant of the Requeim, and the repeated supplications for mercy with which the Church dismisses the body to its rest. For a reasonable time after the sad event, also,

propriety suggests the wearing of black as a token of respect to the dead; and one can understand why this period should be prolonged into years in the case of unbelievers, those who "smell the mould above the rose," and may thus seek to symbolize the black despair which fills their hearts at what they deem a final parting; but it is hard to tell why Christians, and especially Catholics, whose grief is touched with the mystic radiance of faith, who "smell the rose above the mould," should thus appear to continue to mourn as "those without hope." Surely in this, as in every other phase of life, their course should be shaped by their beliefs, and, after a period, regulated by common sense, and not by human respect, they should abandon their garments of woe, and tranquilly turn to the thankful enjoyment of those blessings which their Creator has left to them; never forgetting their dead, but embalming their sorrow in works of spiritual mercy, finding a serene joy in the exercise of their privilege of assisting their loved ones to pass from the dimness and the pain of purgation to

> "The light that hath no evening,
> The health that hath no sore,
> The life that hath no ending,
> But lasteth evermore."

1. During the days intervening between the death and the funeral, it is the custom among Catholics to call at the house, but, as a rule, the ladies of the family see

none but extremely intimate friends. This point, however, is to be settled entirely by themselves.

2. The remains are usually placed in a room prepared for the purpose up-stairs, and kept there until the evening before or the morning of the funeral, when they are placed in the drawing-room. Some, however, have their dead carried to the drawing-room as soon as prepared for the grave; but the former way is preferable, especially in Catholic households.

3. Going one day recently to the house of a bereaved friend, I was convinced of this. The drawing-room was filled with condoling visitors, whom a relative of the deceased was receiving, as the family did not appear. Here were the suppressed murmur of conversation, the lightened footfalls of people continually coming and going, the inevitable stir of human life, which never seems more jarringly apparent than when an attempt is made to disguise it.

4. But passing up-stairs, I entered a large room, which had been converted into a sort of oratory, with a large statue of the Blessed Mother, to whom the deceased had been especially devoted in life, and the usual cross and lighted candles. Here, in the perfect hush, lay the dead. A great mass of white roses rested at the feet of the statue, the only flowers in the room, and on a *prie dieu* at either side of the coffin knelt a Sister of the Order of

Bon Secours, who had nursed the dead during her illness. A heavy *portière* at one end of the room gave access to the family sitting-room, from which the relatives could enter to their dead without being compelled to meet any strangers. The whole seemed to me very beautiful and touching, and especially suited to Catholic households, where stricken hearts may find solace in praying undisturbed beside the departed.

5. Catholics always have their dead taken to the church and a requiem mass offered for the repose of their souls. When the cemetery is a long distance from the church, many ladies do not go, leaving to the gentlemen of the family, or those who represent them, the performance of this sad duty. The majority, however, go.

6. Funerals should be characterized by simplicity. Much of the pomp which formerly surrounded them has happily passed away, even in England, where the mourners were decked out as described in Dickens' novels, and hired mutes, and nodding plumes, and presents of gloves and scarfs, and rings, formed part of the ceremony; and in our country at present, even pall-bearers are frequently dispensed with, and, even where they appear, wear, as a rule, no scarfs, and are presented only with black gloves.

7. People who are possessed of wealth should be extremely careful in this respect, and endeavor to preserve

the unostentatiousness which good-breeding, in fact, now prescribes in the matter of funerals, thus setting the force of their example against a practice which tempted those who could least afford it into a ruinous extravagance, and which, in many dioceses, required the most strenuous measures on the part of Archbishops and Bishops to repress.

8. The lavish display of flowers, which was formerly a conspicuous feature at funerals, is now never seen, and, among well-bred people, the flowers which are sent to the house by relatives, or extremely intimate friends, are never taken to the church. A single bunch of flowers, or two branches of palm crossed and tied with ribbon, and resting on the coffin, is all that is seen; and in some dioceses, not even this, save in the case of a child, is permitted to Catholics.

9. The casket is usually a black, cloth-covered one, with silver mountings. This is considered to be in the best taste, but those of rosewood are, however, frequently used.

10. On the occasion of the funeral, and for some weeks after, the ladies of the family wear their crape veils over their faces. As physicians declare, however, that this is extremely unhealthy, it is well to make this period extremely brief, and, turning back the crape, wear a veil of fine, black tulle, covering the entire face. Thin nun's

veiling is free from many of the objections which can be brought forward against crape, but one of the greatest remains—it is bad for the eyes.

11. Too expensive mourning should not be indulged in. In our changeful climate its beauty is soon ruined, and crape trimmings are the poorest investment one can well make. Custom exacts that a widow's dress be heavily trimmed with, or even composed of, this material, but for daughters it is sufficient to have the waist and sleeves of dead mourning-stuff dresses trimmed with it.

12. American etiquette in the matter of mourning demands that widows wear deep mourning (that is, woolen stuffs and crape) for at least two years. The time, however, is often lengthened to five by young widows, especially Catholics, while by elderly ones mourning is frequently worn for life. For parents, etiquette insists that deep mourning be worn at least one year, and then be replaced by black silk, trimmed with crape, and a bonnet without a veil attached. But most Catholics protract the period of deep mourning for parents to two years, and then wear light mourning for six months.

13. In the case of a brother or sister, etiquette demands that mourning be worn for one year, and Catholics usually extend this to eighteen months, a year of deep and six months of light mourning. In the case of rela-

tives outside the immediate family, there is no fixed rule, people being guided by circumstances, or what seems to them most fitting. Deep mourning is, however, proper, if one assists at the funeral, and is frequently worn for three months at least, in the case of an aunt or uncle, or cousin.

14. It is etiquette for a wife to assume mourning for her husband's immediate relatives, just as she would for her own. If one keep a carriage, the driver is always put into mourning for the head of the family, and, in some cases, for any member of it.

15. The gradations of mourning were formerly defined by costumes of gray, purple, and lilac, but these are no longer fashionable, and combinations of black and white are used instead.

16. Black glacé kid gloves have given way to the Swedish kid glove. The black silk glove, as it is now made, would be preferable to either, if it were not for the miserably poor wear of the finger-tips. Black-bordered handkerchiefs are proper, but are very disagreeable, especially in summer, and many have begun to use, in consequence, the plain, white handkerchief, with narrow hem-stitched border, or the sheer, French-looking ones, with a tuck and hem, and it is to be hoped the fashion will become general.

17. Gold ornaments must never be worn in mourn-

ing, but, even in its deepest stages, diamond ornaments set in black enamel are permitted, and also pearls set in black, but not colored stones. Sealskin, and all kinds of black fur, are permitted even in deep mourning.

18. People in mourning always use note-paper and visiting-cards with black edges, but a narrow border is sufficient, and in much better taste than the inch-broad sable bands which some people affect.

19. It is not necessary to write letters of condolence on mourning-paper, however. It is never used except by those in mourning.

20. Within a month after the sad event, friends should call on the bereaved family, leaving it to the latter's option to see them or not. Very fashionable people never receive visitors during this period, but there are many circles in which a less rigorous etiquette prevails.

21. For one year, no formal visiting is done by mourners, nor is there anything approaching to festivity permitted in the house. At the end of that period they begin to return their calls of condolence. They may also appear at concerts, readings, and quiet reunions, and thus gradually resume their amusements; but it should be remembered that the sight of a mourning veil, at the opera or the theatre, is an unpleasant anomaly, and that it is

better to remain away from both while one continues to wear it.

22. Many choose not to wear mourning at all, and consequently are perfectly justified in going to places of amusement as soon as they please; but for those who assume it to disregard the obligations which it imposes, is to outrage common sense and common decency.

SEWING.

A generation ago, no young lady's education was considered complete unless it comprised a thorough knowledge of sewing. It was then considered almost as a fine art, and, in truth, the delicate, beautiful work which many old ladies of to-day perform with the needle seems to justify such high esteem. In those days, a well-stocked linen closet, with its snowy piles redolent of lavender and rosemary, was the pride of the housewife's heart. Every girl was instructed how to cut and make her own underclothing, and to do plain and fine mending of all kinds, and most mothers made their children's and husband's underwear as well.

The invention of the sewing-machine changed all this. Shop-work has now largely superseded home sewing, and it is probably cheaper for a woman to buy undergarments ready-made than to spend her time fashioning

them herself. Nevertheless, I would counsel all young girls leaving school, to learn how to do so, in case that any emergency might arise which would compel them to attempt it.

I have always thought that it would be a very great charity to seek out poor and worthy needle-women, and let them do work at first hand, thus permitting them to reap the profit which is now made by the proprietors of the great stores, who employ this great army of ill-paid workers. Such a step would go far to ameliorate their condition, and transform their needles from the "asp which stings the bosom of the poor" into a means of decent support. Moreover, by ladies thus testifying a womanly sympathy in the terrible struggle of these pale-faced toilers, untold good would be reaped on both sides —the latter would find that the world is not entirely composed of the hard and unpitying, as their misery often tempts them to believe, while the former would learn from them many invaluable lessons of endurance and true heroism.

1. One of the most important departments of plain sewing is that of mending; and, as a good share of it is pretty sure to fall to the lot of most women, every young girl should endeavor to acquire a complete knowledge of all its branches, from laying a patch to darning stockings, an accomplishment, by the way, claimed by many, but known to few.

2. When the clothes come from the wash, they should be carefully sorted and examined by some one observant enough to permit no defect to escape her eye. Buttons should be tested, seams, bindings, button-holes scrutinized, and every piece that needs even a stitch laid aside, for the adage that "a stitch in time saves nine," finds full verification in the mender's experience every week.

3. Mending is often regarded as a hateful task, because the proper materials are not at the hand of the mender. A properly-equipped basket, with a complete assortment of needles, a wide range of thread, different widths and colors of tape, and a bag containing pieces of stuff suitable for patching, would go far toward making the work less disagreeable. In regard to patching, the Scriptural injunction in regard to putting a piece of new cloth on an old garment, should not be forgotten. If new material must be used, let it at least be washed beforehand and shrunk.

4. If not an agreeable, darning is certainly an essential knowledge, and I have never been able to understand the aversion which the average feminine mind cherishes in regard to this employment, unless it is on the ground of its extremely unromantic nature, no heroine of fiction, or poetry, or painting, so far as I am aware, having ever been represented as engaged in this homely occupation.

5. However, this is the day of the realistic novel. Mr. Howells, Mr. James, and their school, have resolved to carefully ignore the occasional and heroic phases of life, and show people only at their ordinary level, and in every-day situations; and it is possible, therefore, that this reproach may be removed, by a heroine being represented as engaged in repairing the rifts in the family hose.

6. But even before the interesting period which is to witness the apotheosis of darning shall have arrived, I would recommend the faithful performance of this duty. The example of the girl who simplified the process by always having a full supply of darning-needles threaded, is worthy of emulation.

7. On the other hand, disregard of this duty is liable to be attended with unpleasant results, as may be gathered from the following incident. A few years ago, a lady at the country hotel at which I was staying, who always presented a very neat appearance, fainted away in consequence of the protracted absence of a sailing party, of whom her daughter was one. As she passed from swoon to swoon, those about her became seriously alarmed, and at length one of them proposed to apply some treatment to the soles of her feet, and accordingly hastened to remove the dainty-looking low shoes from her feet, with the startling result of revealing two great toes protruding through the black stockings. Moral: Never neglect to darn your stockings.

8. In these days of colored stockings, care should always be taken to mend them with thread of the same color.

THE VOICE.

A low voice is an excellent thing in woman.—*Shakespeare.*

A short time ago, I attended a lecture at the Geographical Society on Mexico. The speaker was introduced by the president as one who had made an extended visit in that interesting country, under circumstances most favorable to the acquisition of an ample knowledge of its antiquities, its present condition and resources, etc., and it was with a feeling of pleasurable anticipation that my friends and myself, in common with the rest of the audience, settled ourselves to listen to the young, active-looking man, who came forward and, in a loud voice, began as usual, "Ladies and Gentlemen." But alas! that was all we were destined to hear of the famous lecture. Like a torrent came the man's speech, defying the quickest ear, the nimblest comprehension to grasp its meaning. People looked at one another and compared notes, and found that they were no better off than their neighbors; that the fault lay not with them, but with the lecturer. At length, as the "sound and fury, signifying nothing," increased, one of the vice-presidents of the

society arose from his seat on the platform and acquainted the Mexican traveler with the true state of affairs. He professed the greatest regret, and for a moment or two, after resuming the thread of his discourse, spoke in slow and measured accents, with the result that the audience learned that they were about to see some stereopticon views illustrating his subject. Then he speeded on again, while the audience sat and gazed resignedly at the ruins of the temples, palaces, aqueducts, sepulchers, and monoliths of that mysterious land, and occasionally heard such words as Montezuma, Cortez, Aztecs, which opened up new vistas of thought, and whetted a desire not destined to be gratified. At length the speaker brought what was, practically speaking, his soliloquy to a close, and as the audience rose to leave the scene of the intellectual Barmecide feast, a bright, young member of our party exclaimed, "What a pity it was not in Spanish; it would have sounded so well to say that we were attending a Spanish lecture, and we would have been every bit as wise as we are now."

My purpose in relating this incident, as will readily be seen, is to give some slight idea of the importance of cultivating the voice during the period devoted to education. If the lecturer in this case had been subjected to proper training in the management of his voice, his effort would not have been put forth in vain, and his audience would have been saved from a grievous disappointment.

1. The voice is an index to the character, education, social position, country, and even betrays locality whence the speaker comes. It often contradicts utterly and completely the impression made by the appearance. A vulgar person may attain to looking the lady while silent, but the moment she begins to speak, the mask drops, and she stands revealed "as not to the manner born." Again, the voice and speech of one who apparently belongs to the lower classes of society, will often acquaint the hearer with the fact that she was heir to a far different fortune.

2. Since, then, the voice plays so important a part, it behooves the young to pay strict attention to its cultivation. Moreover, a sweet, mellow voice is an unfailing attraction, especially in a woman. The most brilliant, the most kindly things, lose half their charm when uttered in harsh, discordant tones, while conversely, the merest commonplaces sound pleasingly when spoken in a clear, sympathetic voice.

3. It has been said, that owing to the effect of climate, the American voice can never equal the English in sweetness, but the true reason seems to be that hitherto, English women have enjoyed better training in respect to the modulation and expressiveness of their voices; for authorities on the subject declare, that since the like advantages have begun to be accorded to Americans, a remarkable improvement has taken place in this respect.

4. The larger part of the Catholic young girls of the United States are of the Irish race, which has always been noted for the agreeable voices of its people. They therefore start with a better foundation than do their sisters with a longer American lineage; and, with the assistance of a good teacher of elocution, can easily make their voices a delight to all who come in contact with them.

5. Endeavor to enunciate distinctly. This may be done, however, without carrying it to the length of that labored distinctness which makes one's speech assume the character of a struggle with reluctant syllables to make them yield their last particle of sound; and which, if more proper, is, in its way, as disagreeable as the slovenly habit of slurring over and cutting off inconvenient endings and parts of words.

6. Be sure of the proper pronunciation of every word you utter, and strive to acquire the cultivated manner of saying such words as "newspaper," "knew," "news," "stew," "Tuesday," etc. It is such insignificant things as these that go to make up the great difference which exists between the conversation of educated, well-bred people and that of their opposites.

MISCELLANEOUS HINTS.

1. "Good-bye" is the proper form of leave-taking in social life. "Good-morning" and "good-evening" may be used when saluting comparative strangers.

2. On the street, a lady should pass along quietly without attracting attention in any way, as by turning the head, frequently standing gazing into shop-windows, etc. Of course, it is not to be inferred from this that it is improper for her to stop to look at a picture or anything else which she may think worth her attention; but certainly to make a practice of it, would not look well.

3. Ladies should not stand in groups on the street, especially on busy, public thoroughfares, to talk. If one meets a friend with whom she wishes to speak, she should go in the direction which the former is pursuing.

4. Never speak, or make signs, across the street, no matter how quiet it may be, nor from a window to a friend on the side-walk. To converse from a carriage with any one on foot is equally rude. If you wish to speak, ask your friend to enter your carriage; if not, content yourself with a salutation.

5. When entering a low carriage, such as a coupé, brougham, victoria, or pony-phaeton, in which you must

sit facing the horses, put the *left* foot on the step, so as to enter the carriage on the right foot, and gracefully sink into your seat. If you are entering a carriage, such as a landau, and intend to sit with your back to the horses, the reverse is proper; you must place your right foot on the step, and enter the carriage on your left, thus assuming your position easily.

6. When entering a high carriage, such as a tilbury, a park-phaeton, or a dog-cart, which has two steps, remember to place the *right* foot on the *first* step, if you are going to face the horses; and your *left* foot if you are going to sit with your back to them.

7. Never sit perfectly square in a carriage except when driving yourself. Otherwise, sit a little sideways, facing toward the centre of the carriage. This gives one a much more graceful look, as well as affording more room in the case of two occupants.

8. Always use the word "drive" in connection with a carriage. The phrase, "We had a lovely carriage-ride," is never heard in fashionable society. "We had a delightful drive," is used instead. Ride is only in reference to exercise on horse-back.

9. When meeting friends in the park, or any place where you are liable to encounter them again, bow the first time only.

10. When you do not wish to recognize a person look in some other direction, for if your eyes meet, etiquette demands that you bow.

11. Bow your head only; inclinations of the body are obsolete. In the case of intimate friends, you may accompany your salutation with a smile.

12. Never remain out after dusk without a chaperon.

13. In case of being overtaken in the rain, in some place in which it is impossible to obtain shelter, it is proper to accept the protection of an umbrella from a strange gentleman if he offer it; but it should be done in an extremely reserved, lady-like manner. But a lady must never ask for such protection, and still less offer it to a gentleman.

14. If you lose your way, ask to be directed by a policeman, or by a store-keeper.

15. Endeavor to acquire, if you do not naturally possess, a lady-like gait. Keep your chin well in toward your body, and do not turn your feet too far out, as this is apt to occasion a strange movement of the dress.

16. When traveling, do not make yourself obnoxious to your fellow-passengers by consulting your own convenience only without regard to their comfort, or even safety.

17. When at table, it is the perfection of good-breeding in a hostess to appear to be eating as long as any one of her guests remains occupied with his plate.

18. After being at a formal dinner, one should make a personal call within a week.

19. When eating prunes, the proper way to dispose of the pits is to let them drop behind the closed hand, which should descend with them to the plate, thus screening their descent.

20. To say, "We drank tea with Mrs. A," is proper, and not, "We took tea." Luncheon is said by some writers to be preferable to lunch, though it seems to me that I have heard one used just as much as the other, and the term "lunch-party" would appear to be preferable to "luncheon-party."

21. If you are unfortunate enough to break something, though it be the rarest glass or priceless china, try to retain your composure, and do not make people uncomfortable by protracted apologies.

22. In writing to a strange lady, or to one on business, whether married or unmarried, you may address her as "Madam," or "Dear Madam," as your judgment dictates. "Sir," and "Dear Sir," are proper in the case of a gentleman.

23. Never write postscripts to ceremonious letters.

QUESTIONS.

INTRODUCTION.

1. What are contained in these lines of Tennyson's? 2. What does a recent French writer say on this subject? 3. What happens when one is truly charitable? 4. Who are rarely well-bred? 5. On what is good-breeding based? 6. What are these social laws to the world? 7. In what respect do they differ from the convent rules? 8. In what spirit has this little book been compiled?

IN RELATION TO ONE'S FELLOW-PUPILS.

1. What alone can render life in common pleasant? 2. What quality should be cultivated? 3. What is the basis of courtesy? 4. What should all be, therefore? 5. For whom will the truly courteous young girl evince respect? 6. What will she regard with indulgence? 7. What must be said of the habit of sarcasm? 8. How should a request be refused? 9. What has been said to be a supreme test of good-breeding? 10. What should be the course of a pupil who knows anything disparaging of a fellow-pupil? 11. What if she knows of something which troubles her conscience? 12. What should a young

girl endeavor to do when summoned to the parlor? 13. If her parents bring friends with them, what should she try to do? 14. If, during the visit, any of the Religious join the group, how should she act? 15. What is to be acquired while girls are young? 16. What is to be said of gestures? 17. What is a genuine, hearty laugh? 18. But what must laughter be? 19. To what is the spirit of true courtesy opposed? 20. To what is all familiarity opposed? 21. What has this reserve been termed by Protestant writers? 22. What does the author advise in conclusion?

THE ETIQUETTE OF DRESS.

1. What is the first essential of every lady? 2. What is said of the teeth? 3. Of the hair? 4. How should this be worn? 5. What of the hands? 6. How should one dress for the street? 7. Is it proper to wear diamonds on the street? 8. What does the author trust every young girl will resolve? 9. What kind of costume is proper for making calls in? 10. What of perfumes? 11. How should a lady be attired in her own home? 12. What is slovenliness? 13. What should be done on coming in from the street? 14. What kind of costume is suitable for church? 15. What should characterize the costume at Commencement Exercises? 16. Is it proper to wear jewels on such an occasion? 17. What did the author ask a distinguished foreign visitor at a commencement, and what was the latter's reply? 18. As what, did

the author resent her reply? 19. What should be the note of a young girl's costume at her entrance into society? 20. What is said in regard to dressing immodestly? 21. What should be worn when receiving calls? 22. To a garden-party? 23. To a formal dinner? 24. To what, in a word, should one's costume always be suited?

THE ETIQUETTE OF TABLE.

1. What may be said of the conduct of a person at table? 2. What is to be avoided? 3. What must one wear when invited to a formal dinner? 4. What does the folded napkin contain? 5. With what do all formal dinners begin? 6. When no shell-fish are served? 7. What is the proper quantity of soup to serve? 8. What course follows the soup? 9. What is to be said of the knife? 10. What of the fork and spoon? 11. What is to be avoided in the use of the fork? 12. How should the fork be held? 13. How may asparagus be eaten? 14. Olives, celery, and radishes? 15. What do many ladies do at formal dinners? 16. What is usually served at formal dinners after the heavy roast? 17. How is salad to be eaten? 18. Cheese? 19. Cabinet and plum-pudding? 20. Ices, strawberries and cream, and such like dishes? 21. Bananas and pine-apple? 22. Pears and apples? 23. Oranges? 24. Grapes? 25. Nuts? 26. What must be observed in regard to the doily under the finger-bowl? 27. What does the hostess do at the

close of formal dinners? 28. What must be done with the napkin at the end of a repast? 29. Should bread be broken or cut? 30. How must blackberries and huckleberries be eaten? 31. What is to be said in regard to the eating of eggs? 32. How must cake be eaten? 33. Should large mouthfuls be taken? 34. Should the handkerchief be used at table? 35. What is to be said of the elbows? 36. How should pupils act at table? 37. What should one do with the knife and fork when the plate is passed for a second quantity of any dish? 38. What is the rule at all informal dinners? 39. What may be said of carving? 40. How should baked or boiled whole fish be carved? 41. When only the head and shoulders of fish are served? 42. To how many people may a mackerel be served? Fried soles and small fish? 43. May fish be asked for twice? 44. What of the carving-knife and fork? 45. What assists the carver in helping beef? 46. How are slices cut from ribs of beef when boned? 47. How should a saddle of mutton be carved? 48. A shoulder of mutton? 49. A quarter of lamb? A leg? 50. A fillet of veal? Breast of veal? 51. Hams? Tongues? 52. A haunch of venison? 53. Of what description should be the knife for carving poultry and game? 54. How should ducks be served? 55. What may be said of vegetables? 56. What should be young girls' care after leaving school? 57. Are expensive dishes necessary for this? 58. What should she accustom herself to do? 59. What good result will accrue from insist-

ing upon the waitress being exact in the performance of her duties, even when there are no visitors? What of the little things? What should be above all? 60. What is pretty in the absence of conservatories? 61. What does the limited space of this little book prevent? 62. What will such efforts serve to do?

EPISTOLARY CORRESPONDENCE.

1. What may be said of the hand-writing? 2. What of leaving a margin? 3. What of sealing letters? 4. What is the best form in regard to note-paper? 5. What of envelopes? 6. Where should the date come? 7. Where should the full name and title of a person be placed? 8. The stamp? 9. Do the laws of etiquette permit the use of numerals? 10. Of abbreviations? 11. What of dates and numerical designations? 12. What may be said of titles? 13. How should a letter to the Pope be addressed? 14. To a Cardinal? 15. To an Archbishop or Bishop? 16. To a Monsignore? 17. A priest? 18. The President and Vice-President? 19. Governors? 20. Senators and Members of the House of Representatives? 21. Members of the Cabinet, and officers of the National Government? 22. Judges? 23. Aldermen? 24. Ministers to foreign courts? 25. A married lady? 26. A widow? 27. A letter to the eldest daughter of a family? 28. What is a word spelled incorrectly? 29. How many kinds of letters are there? 30.

What may be said of the writing of familiar letters? 31. Are letters of courtesy easy to write? 32. What must be done under such circumstances? 33. How should formal notes begin and end? 34. How should letters of condolence be expressed? 35. What may be said of the writing of letters of congratulation? 36. Is this well? Name some of the occasions which call for such letters. 37. What is to be said of letters of introduction? 38. How should a formal invitation be written, sent, and worded? 39. How should it be answered? 40. What of informal dinner invitations? What should one do if prevented, after accepting, from going? 41. How should an invitation to a garden-party appear? 42. Wedding invitations? 43. Do these require an answer? 44. What may be written on visiting-cards? 45. What invitations must be issued by both host and hostess? 46. To whom must the answer to an invitation be addressed? 47. How are invitations to luncheon usually written? 48. Should invitations be sent to people in mourning? 49. What must never be written on the visiting-card? 50. Does an invitation to an afternoon tea require an acceptance or a declination? 51. What is the best style of note-paper? 52. For what should postal-cards never be used? 53. What should one do when addressing a stranger? 54. What is the proper form when writing to a servant or any social inferior? 55. What when a young lady is addressing a gentleman? 56. Should a young lady ever write an invitation to gentlemen in her own name?

ETIQUETTE OF CALLING AND VISITING.

1. What exists in every city? 2. When should one call? 3. How should a married lady have her cards engraved? 4. Where should young girls' names appear for their first year in society? 5. How should young girls' cards be engraved? 6. When should a call upon a new acquaintance be made? 7. When should first calls be returned, and how? 8. What should one do when making a personal visit? 9. When making a call upon a person who does not know you? 10. What is proper when calling upon the daughters of a family? 11. What is the duty in regard to formal visitors? 12. What is a difficult position for a young and inexperienced hostess? In what does the trouble seem to lie? 13. What would result if the whole rule were observed? 14. What is to be said of indiscriminate introducing, however? 15. What is it well to do, therefore? 16. How must introductions be made? 17. What is allowable at large social gatherings in the country? 18. Mention some of the persons who may be introduced without asking permission. 19. Some of the circumstances under which introductions are permissible. 20. What is the most elegant mode of acknowledging an introduction? 21. What should a hostess do in her own house, however, when a stranger is presented to her? 22. What should a lady be careful to do when introducing her husband? 23. What is proper when calling for the first time on several ladies in a

family, who are not mother and daughters? 24. What should strangers in town do, who wish people to call on them? 25. What is both proper and convenient? 26. What are P. P. C. cards? What do single people use for this purpose? 27. What should a hostess do when receiving a number of people? What is related of Madame Récamier in this regard? 28. By whom was this practice carried still further? 29. Describe her society life in Paris. 30. Relate this incident. 31. What may be said of her influence? 32. What may be seen from this? 33. What can every one endeavor to do? 34. What is necessary, however, to do this successfully? 35. What must the conversation during a call, at a tea, or reception, necessarily be? 36. What is extremely rude? 37. What may be said of Cardinal Newman's exquisite description of a gentleman? 38. Continue. 39. From what does the worst kind of unhappiness come? 40. What of kind words? 41. Into what are clever people more often betrayed than others? 42. What ensues? 43. What may be concluded, therefore? 44. What should every one try to do? 45. What should, above all things, be banished from conversation? 46. By what should conversation be characterized? 47. With what should every Catholic be familiar? 48. What is also well for her? 49. Why is this especially necessary in this country? 50. For what should every Catholic subscribe? 51. What of Catholic newspapers? 52. Mention one of the primary duties of educated Catholics. 53. What is unsuited to social life?

54. What often prevails in controversy? 55. Is there "a time to speak"? 56. What does Cardinal Newman say on this subject? 57. What is to be said of the making of gestures, etc.? 58. What should every one try to cultivate? 59. Continue. 60. To what are all these faults equally opposed? 61. How should one act with rude or ill-natured people? 62. If some unmistakably rude remark is made? 63. If any one asks your pardon? 64. What is extremely rude? 65. What is proper if two persons begin to speak at the same time? 66. Should slang ever be talked? 67. Are the words "ma'am" and "sir" used? 68. What of the words lady and gentleman, and give rule in regard to their use? 69. Continue. 70. Continue. 71. What does it therefore require? 72. What is allowable under no circumstances? 73. What is needed to make the conversation of others intelligible? 74. What should she also know? 75. What else is necessary? 76. What is it well for young people to learn? 77. What errors are to be avoided in conversation? 78. Why are New Year's calls no longer fashionable? 79. Is this so beyond the metropolis? 80. What should be done by those who intend to receive calls? 81. How must ladies dress on this occasion? 82. What of refreshments? 83. What should a gentleman do with his card? 84. When the caller is about to depart, what should be done? 85. What should gentlemen not be asked to do? 86. What is never done in the best society? What prevails in less fashionable circles? Mention some of the

rules to be observed by young ladies in regard to gentlemen. 87. What does etiquette permit? 88. In regard to horse-back riding? 89. What do many ladies do? 90. May a lady call on a gentleman? 91. What must a lady never do? 92. What is to be said of young girls who work? 93. What should one be careful to do when inviting a friend for an extended visit? 94. Let her therefore do what? 95. What would one surely think? 96. What should a hostess' first care be? 97. What, on the other hand, is the guest's primal duty? 98. What should a guest never do? 99. What should a guest do upon her arrival at home? 100. Of what should no hostess be guilty? 101. What habit should be carefully avoided? 102. What may a hostess do? 103. What should she do for her friend? 104. What is proper after an absence in Europe? 105. What should people do on receiving a letter of introduction? 106. What is proper when young people are invited to entertainments without their parents? 107. How may a ceremonious visit be accomplished? 108. With what must one's card be sent? 109. What is the necessity of formal visits? 110. No matter how large a lady's circle may be, what should she endeavor to do?

SICKNESS AND SICK-NURSING.

1. What is illness? 2. What is to be said of some patients? 3. Of a patient who has never acquired self-control? 4. What is bad for the sick? 5. What should

a patient remember when speaking to her physician? 6. What is prevented by taking medicine promptly? 7. What is the fate of almost every woman? 8. What are the qualities requisite in a nurse? 9. What is easy while the patient is seriously ill? 10. What may this be said to be? 11. Are all patients of this type? 12. What nurses are best to have when strangers are employed? Why? 13. What is to be said in regard to visiting the sick?

ETIQUETTE OF MOURNING.

1. What is customary between the time of the death and the funeral? 2. Where are the remains usually placed? 3. Give an illustration of this. 4. Continue. 5. What is the custom among Catholics? 6. By what should funerals be characterized? 7. What is the duty of people of wealth in this respect? 8. What is to be said of a lavish display of flowers? 9. What should the casket be? 10. How is the crape veil worn at the funeral? 11. What may be said in regard to expensive mourning? 12. What does American etiquette demand in the matter of mourning for husbands and fathers? 13. For a brother or sister? 14. For a husband's immediate relatives? 15. What is no longer fashionable? 16. What of black kid gloves? 17. Of gold ornaments? 18. Of note-paper and cards? 19. Is it necessary to write letters of condolence on mourning-paper? 20. When should friends call? 21. How long a period must

elapse before formal visiting is done by those in mourning? 22. What is to be said of observing the restraints of mourning?

SEWING.

1. What is one of the most important departments of plain sewing? 2. What should be done when the clothes come from the wash? 3. What would make mending a more agreeable task? 4. What can you say of darning, and the aversion felt for it? 5. What may, however, come to pass? 6. But even before that, what would the author recommend? 7. With what is a disregard of this duty likely to be attended? Relate an incident in the author's experience illustrating this. 8. What should be done in these days of colored stockings?

THE VOICE.

1. To what is the voice an index? 2. Since the voice plays so important a part, what is essential on the part of the young? 3. What has been said? 4. What is in favor of young Catholic American girls in this respect? 5. What should every one endeavor to do, without carrying it too far? 6. What should one be sure of, and strive to acquire?

MISCELLANEOUS HINTS.

1. What is the proper form of salutation? 2. How should a lady act on the street? 3. What should ladies not do? 4. What else? 5. What is the proper way to

enter a carriage? 6. When entering a high carriage? 7. How should one sit in a carriage? 8. When should the words "drive" and "ride" be used? 9. What is proper to do when meeting friends in a place where you may meet them again? 10. What must you do when you do not wish to recognize a person? 11. How should one bow? 12. Is it proper for a lady to remain out after dusk? 13. In case of being overtaken by rain, what may a lady do? 14. What should you do if you lose your way? 15. What should every one try to acquire? 16. What is one's duty when traveling? 17. What is the height of good-breeding in a hostess at table? 18. What is proper after a formal dinner? 19. How should one dispose of prune-pits? 20. Is to "drink tea," or "take tea," proper? Lunch or luncheon? 21. What should you do, if you are unfortunate enough to break anything? 22. What is proper when writing to a strange lady or to one on business? 23. What of postscripts?

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